

MIND:

A PSYCHOLOGICAL ORIENTATION

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By

WILLEM J. PINARD



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MEADOR PUBLISHING COMPANY
324 NEWBURY STREET,
Boston 15, Massachusetts

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THE MEADOR PRESS, BOSTON, MASSACHUSETTS

PRINTED IN THE UNITED STATES OF AMERICA

Here is no cut and dried anthology of psychological data, but an absorbing adventure into the deep recesses of consciousness which make up the human mind. Dr. Pinard has an extraordinary talent for making profound subjects interesting.

Born in South Africa, Dr. Pinard went to England on a Rhodes Scholarship. Here he attended Oxford and received his Ph.D. from London University. During his stay in England, he was a member of the National Institute of Industrial Psychology and Chief Psychologist at Maudsley Hospital.

A Rockefeller Foundation Fellowship sent him to America where he attended Yale, Harvard, Stanford, Columbia and The University of Chicago.

He has been an Instructor at the University of South Africa; Lecturer at King's College, England; and Associate Professor at Northeastern University. At present he is a Professor of Psychology at Boston University, a lecturer of note, and in private practice a consulting psychologist.

THE PUBLISHERS.

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MIND:

A Psychological Orientation

CHAPTER I

PSYCHOLOGY AS A NECESSITY OF MODERN LIFE

Our era may be called the age of science and technology, or it may be called the age of global tensions and nuclear warfare. From a psychological point of view, it should be characterized as the age of insecurity and of personal and social disorganization. As we reflect on these acting and interacting complexities of contemporary civilization, it seems doubtful whether any man or woman can be considered equipped for life without an adequate knowledge of the human psyche. The problems associated with social, national and international adjustment are insoluble without a knowledge of the forces which motivate individual behavior and mold the texture of society. In the final analysis, it is the mind of man that is responsible not only for the eventuality of present-day problems, but also for their solution. *The inability of man and his leaders to understand the bases of behavior has proved ironical as well as tragic. Psychology, though no cure-all, does point the way. Its practical value has been clearly demonstrated in education, mental illness, industry, salesmanship, advertising and propaganda.*

And its need is increasingly being felt in other fields of human endeavor.

Less than a century ago, the average teacher still considered the mind an empty vessel into which knowledge had to be poured. This often proved to be an ineffectual operation and the pouring process had to be repeated endlessly and painfully. Psychology found that the mind is a living, dynamic organism functioning according to its own principles and governed by its own laws, and that learning as a process of growth has to conform to the nature of mind if there is to be learning at all. Mere repetition is valueless. Today Johnny may not be able to recite all the verses of the *Ancient-Mariner*, but his knowledge of jet propulsion will astound you. The efficacy of learning depends on purpose, interest, attention, and numerous other principles and conditions of a psychological nature. A knowledge of psychology has completely changed educational procedures.

Until comparatively recently even medicine looked upon the mentally sick as devil-posessed and often prescribed ill treatment as the only therapy. These unfortunate people were whipped, tortured, bled, put in chains, and made to live in their own filth, all with the idea that if the body were made uncomfortable enough not even the devil would want to dwell in it. Psychology discovered that the mind, like the body, is subject to sickness, and advocated that the insane have their chains removed and be placed in hospitals. A realization that abnormality is a matter of degree rather than of kind has revolutionized our patterns of thinking and behaving. Psychological plays in the theater, characterization in literature and motif in art all contribute to a better understanding of the hidden forces underlying human behavior. Through these

and other media even the layman has come to realize that his best intentions often are mere coverage for forbidden desires; that the outstanding politician may be a megalomaniac and the most arduous reformer a whitened sepulchre; that there is as much mental as physical sickness and that the latter often springs from the former.

In industry and propaganda the application of psychological principles has had far reaching results. Advertising has developed into a science. The power of suggestion in the guise of "hidden persuasion" and "motivational research" has, for better or worse, become a fearsome tool in the hands of those who wish to influence public opinion. Human engineering in making working conditions conform to the nature of man, can swing the production curve upward, both quantitatively and qualitatively. Absenteeism, accident-proneness, and even the occurrence of the common cold have been reduced by treating the worker as a human being, rather than as a machine. The simple act of providing decent rest rooms, or the effort to improve lighting often gives the worker more self-respect and a greater feeling of significance which stimulate his interest in his job and in his factory. On the other hand industrial unrest has been shown to stem from a situation that involves management but that extends far beyond it. A reservoir of dissatisfaction and aggression accumulates from the inferior status and the many irritations of the worker at home and in the community as much as from the neglect of his interests by the employer. When the tension has reached the breaking point the force erupts in the factory and disrupts our industrial and social lives.

In the last few decades psychology has entered the school, the home, the general hospital, the church, and

the armed forces. Our future wars will be streamlined psychologically. As yet, no outstanding research has been done in the field of government and international affairs, and, as a result, national and international policies are floundering in the quagmire of human relations. Personality structure, as it effects human relations, constitutes at once the greatest threat to the human race and the most outstanding challenge to psychology.

We are all individuals and are jealous of our uniqueness. Yet, we are forever striving to be better in some respects, different in other respects, and greater in every respect. We want to be more intelligent, have stronger personalities, make friends more easily, be successful in everything we undertake, and free ourselves from our defects, weaknesses and temptations. We make good resolutions at the age of eight and repeat them until we are eighty, but the theme song of our lives remains the same. There is probably nothing more tenacious in the universe than personality structure.

In the social sphere, the situation is even more serious. Teachers, preachers, legislators, and reformers, with all the forces of persuasion and punishment at their disposal, have endlessly tried to remake man. Their efforts have borne little or bitter fruit. Without a knowledge of the psychological foundations of personality and of the inner nature of man, we will continue to make good resolutions in vain, and civilizations will remain a cloak for barbarism.

"Know thyself", as the only highroad to mental and social health has been proclaimed and practiced by the greatest seers of all time and needs no apology in modern psychology. Man is a microcosm of the universe, and in him are the answers to his personal and

social problems. The paths that lead from material to spiritual man and from the ills of society to the social ideal are likewise within him. The responsibility lies with psychology to find these paths and to mark them so clearly that we can follow them.

Since the days of Alchemy and Astrology, science has been proclaiming panaceas for the ills of man. Sir Francis Bacon, father of the experimental method, expected Utopia to result from the application of reliable knowledge, and since his day the various sciences have claimed to possess the key to human fate and destiny. What, then, has psychology to offer that holds out greater promise? The essential difference between the claim put forward by the science of mind and that of the other sciences is that the latter invariably direct man's hopes to some power external to himself, whether it be a creed, a method of research, a system of government or a political economy. The science of mind, on the other hand, states that the forces which are responsible for the ills of man as well as those forces that can heal him are within himself and potentially, at least, under his control. Therefore, his self-realization and his salvation can be brought about only by his own efforts. However, higher development demands exceptional effort. What stands between man and his better self is his refusal to pay the price of growth. Because of his inertia he will not make the effort necessary for the process of self-realization. Then, to pacify his conscience and to redeem his self-respect, he rationalizes his default by blaming his fate on the stars or seeking his salvation in unreality.

There is no more dynamic or subtly complex form of energy at man's disposal at his present level of development than mental energy. Given the strength

of Hercules and enough material to build a universe, man could not construct a shed if there were no image or idea present in his mind to direct his physical efforts. There is nothing in the constructive or destructive aspects of our civilization which did not originally have its being in the mind of man. Actually his behavior at any time is and must be an exact duplicate of his mental picture. Note the ease with which we walk on a six inch board on the floor. Place this identical board over a chasm a thousand feet deep and we fall. The only difference between the two operations is that fear of falling in the second case fixates the idea of falling and we act accordingly. The conscious efforts we make to balance ourselves not only fail to accomplish this purpose, but actually precipitate our fall.

We ignore this simple lesson in the conduct of our daily lives. Consider, for instance, the social situation and our manner of handling it. The environment stimulates man who responds, acting on it and altering the physical and social setting. On observing his culture at any stage of its development, man finds certain features of it undesirable. Intolerant creeds, fanatical doctrines, war, poverty, injustice, immorality, criminality, mental and physical illness, and the whole sad parade of social ills and evils that poison and sicken the body politic. He decides these factors must be eliminated from his civilization and sets forth to banish them. He studies the forces operating in his material and social environment and with the knowledge gained he manipulates them. He spends much time and energy holding conferences, making pacts, and regulating trade. He conquers the secrets of nature and with the power gained he produces more abundantly, builds more elaborately, arms more efficiently, and overhauls and speeds up the social as well

as the material machine. But to his disappointment and disillusionment he finds the destructive forces re-appearing in his environment, often in a new, insidious, and more destructive form.

Our very efforts to do away with our personal and social ills frequently have the opposite effect. War is a case in point. Since civil strife first blemished the face of civilization we have been trying to abolish it, but instead we have aggravated it. The era of family feuds had its Romeos and Juliets; medieval warfare had its galaxy of knights; national wars had their peace with honor. We of the modern era have our ideological wars accompanied by the inhuman, impersonal, indiscriminating, and wholesale destruction of mechanized Blitzkrieg, the holocaust of Hiroshima, the future threat of the H-bomb and the extinction of the human species.

Heretofore we have believed that environmental manipulation must result in a realization of the social ideal. The environmental stimulus however, merely serves as a trigger selected by the organism to produce a particular state of excitation. The dynamic forces operative in the organism determine how the resulting tensions shall be directed to effect an adequate response. Present a live snake to a number of people individually. *The Bushman in the group finds it a delicacy and is anxious to make a meal of it. The hunter has seen people die of snake bite and forthwith destroys the reptile. The snake charmer makes a pet of it.* These people react differently to the same stimulus, each in accordance with his knowledge and experience of snakes. The mind adds, subtracts, interprets, misinterprets, and generally uses the stimulus to produce a situation that satisfies the immediate needs of the organism and gradually establishes a cul-

ture that both reflects its complex nature and serves as a suitable milieu for its way of life.

Consequently, our best intentions and our utmost efforts have invariably contributed to the recurrence and aggravation of the conditions of which we originally disapproved. The discrepancy between effort and achievement lies in the fact that while much money and time have been spent in dealing with environmental forces, comparatively little money, time or effort has been given to the study and control of man's mind. Yet it is there that those eternal and dynamic forces lie which find satisfaction and fulfillment in the ills and evils of our personal and social lives. Today, as in ages past, man's greatest need is knowledge of himself.

CHAPTER II

HOW DOES PSYCHOLOGY RATE
AS A SCIENCE

Psychology may be defined as the science of mind. This definition is adequate provided we know the meaning of "mind" and how the term "science" applies to a study of mental life. Different schools give different interpretations however, and because each school limits its scope to certain aspects of behavior, no one school provides a clear-cut, realistic idea of mental functioning. A survey of the principal schools of psychology is essential, therefore, to a clearer understanding of the nature of mind.

Physiological psychology, which is mechanistic and materialistic in outlook, regards the human being as a chemical, mechanical, electro-magnetic machine which is stimulated by the environment and reacts to these stimuli in accordance with its nature and condition. The sun's rays strike the body; a nervous impulse of an electrochemical nature is generated under the skin and is carried along the afferent nerves to the spinal cord or brain. Here the impulse is redirected outwardly, travels along the efferent nerves and stimulates the muscles. The machine is activated and the body, depending on the pleasure or the pain of the heat stimuli, moves toward the sun or toward the shade. The materialistic schools of psychology regard man merely as a complex robot.

In terms of this school of psychology, experimental psychology is almost entirely limited to a study of the

stimulus-response mechanisms of the human organism. Conditions of learning are largely determined by our neural structure, and behavior patterns of a very complex nature can be established by conditioning simple reflexes. Pavlov has shown that by ringing a bell when food is presented, a dog can be conditioned to respond to the bell as he did originally to the food. By a series of such associative processes an animal can be conditioned to manifest symptoms of pleasure on the infliction of stimuli which ordinarily would produce pain.

While we recognize the importance of this field of human behavior, it is difficult to accept the claim often made by the materialistic schools of psychology that all mental life can be explained in terms of the material energy operating in the human body. For instance, all efforts to explain memory as a living, dynamic force in terms of material energy are based on assumptions that ignore the known limitations of the different forms of energy involved. Consciousness is even more difficult to explain. It is difficult to imagine the most complex robot as being conscious, much less conscious of the fact that it is conscious. To say that consciousness is an "epiphenomenon" or the "after-glow of chemical, mechanical, electromagnetic functioning" sounds like an effort to escape from the demands of the scientific method into the morass of semantics.

Other schools of psychology study emotion, feeling, sensation, perception, and particularly such aspects of higher mental functioning as memory, intelligence, thought, and consciousness. From the point of view of "mentalist psychology" it is convenient to assume the existence of a form of energy, less tangible than material energy, more sensitive to stimulation, and

more dynamic when stimulated. This energy may be called mental energy.

The mentalistic schools of psychology regard consciousness as an object of study through the process of introspection. In observing our own minds at work, we notice that conscious states are always accompanied by knowing, feeling, and striving. These mental acts vary in strength and intensity depending on the levels of consciousness and the relative dominance of one act in relation to another. For example, intense feeling seldom goes with sound judgment; also, successful behavior, as in the case of habitual behavior lacks both feeling and cognition. In the unconscious state there is little feeling or knowing. The interplay of levels of consciousness and the accompanying acts of cognition, affection, and conation constitute the dynamics of consciousness. Introspection is not accepted in psychological methodology in modern times; yet, it still remains the only direct approach to a study of conscious content and to an understanding of human motivation.

It is generally accepted that the process of successful adaptation to a complex environment necessitates consciousness and that the ills of man are due to his refusal to heed this all-important behest of the life force. Let us, therefore, examine the relationships between different levels of consciousness. Man as a conscious being identifies himself with consciousness as the basic principle underlying his personality. He depends entirely on this aspect of mental functioning to interpret the outside world and to guide him in relation to it. To feel secure and thus preserve his peace of mind, he needs to regard consciousness as a free, logical, rational, reliable, and objective agent. The school of unconscious psychology has administered a

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rude and destructive shock to this mental conceit. This school asserts that the real purpose of our behavior is seldom known to us and that consciousness without insight into the nature of the unconscious is merely an efficient tool or capable servant in the hands of unconscious forces. This idea is so unpleasant to our self-regard that we have difficulty in accepting it. Many people repudiate it. Yet, here in the unconscious are the real reasons why we go to war or make peace, why we tolerate poverty and injustice, become criminals or priests, hate or love, fail or triumph, live or die. Besides finding ways and means of carrying out the injunctions of the unconscious, consciousness must devise plausible excuses to pacify the conscience of the individual, uphold his self-respect, and provide him with an escape from public censure. Consciousness, in other words, must rationalize irrational behavior.

Orthodox academic psychology does not go very far beyond the boundaries of the physiological, behavioristic, conscious, and unconscious aspects of mental life. There is, however, still another field of psychological experience which must be considered if we wish to make our understanding of "mind" as broad and deep as we know human experience itself to be. In the opinion of a considerable number of outstanding men in the history of the world, there lies a sphere of mind within the reach of consciousness but extending beyond it and, on rare occasions superseding it, and which therefore may be called the superconscious. This condition of mind has also been called "cosmic consciousness." Religion conceives of it as a "spiritual realm." Christ called it the "Kingdom of Heaven" and located it within the human spirit. Gautama and the Illuminati named it "Nirvana", and St. Paul called it the "Christ" or the "Spirit of God."

To the extent that superconscious contact has been established and man has founded his being in superconscious energy, consciousness, liberated from the enslavement of the unconscious, becomes the handmaiden of the superconscious, and man lives in a new world with a different frame of reference and a new set of values. In terms of this new life, natural man is transformed into spiritual man; intelligence becomes inspiration and illumination; the weaknesses and temptations innate in mental energy fall away because they are fulfilled by the higher law and the greater dynamic power of superconscious energy. Direct control over physical and mental energy increases, which explains the nature of so-called miracles; and, above all, man becomes impelled by a moral law which for many ages has been the ideal of communal life and the goal of the supreme self. Certain practices and qualifications are necessary for these experiences, and these should be a subject for study and research in psychology. For it is in the superconscious that man realizes his greater self.

The various schools mentioned give us different aspects of mind, and a proper understanding of man's nature must include all these aspects. A knowledge of how the senses function, how the organism responds to its environment, how we can increase our learning ability, and how we can use our conscious intelligence is essential to the process of adaptation to the environment. However, it is quite possible that adaptation to the environment is only the first step in the process of phylogenetic development. Evolution does not stop when organisms have effected adaptation. Inferior organisms such as insects achieved maximum adaptation æons ago. On the other hand, human beings are continuously increasing the complexity of their environ-

ment and aspiring to levels of consciousness and qualities of mind transcendental to those of which they are capable. In the face of this fact, we must conclude that there is some upsurging impetus—the life force, the *élan vital*—which, not content with achieving relative security, aims at more complete actualization. Man must become what he potentially can be.

A greater task for consciousness is to get insight into the unconscious and to gain some liberation from its control. The long and arduous struggle of the life force in quickening matter and evolving more complex forms of life has been faithfully recorded in the unconscious. Here functions the quality of matter as mental inertia, and here lie the accumulated racial experiences in the uphill process of evolutionary development. The repressions of infancy and the inhibitions of adulthood augment the dynamic forces of the primal past. These experiences at one time were probably essential to the survival of the organism; now they are obsolete and taboo. In its concern to block the dark, primitive forces, society has built a barrier of codes, conventions, laws, and religious beliefs to bar the undesirable components of mental energy and to filter the polluted stream. Neither of these two objectives has been accomplished. The forces are too strong to be dammed. They are man and man is they, and he has no existence apart from them. Neither can they be filtered, because the only energy at man's disposal on the mental level is polluted and contaminates the filter. Small wonder, therefore, that after ten thousand years of civilization the primordial forces still erupt and manifest, not in the original, but in perverted form.

Here I am reminded of the case of a woman of 45,

well educated highly intelligent, extremely devout, and painfully respectable, who came to me recently seriously distraught and in complete despair about her condition. Some months previous she had, according to her story, overheard two women, sitting behind her in the bus, refer in a whisper to a bug crawling on her hair and to an offensive odor which she supposedly emanated. Henceforth she became obsessed with the idea that something disgusting, like worms, were crawling from her body on to her neck and into her hair. Well-intentioned friends with whom she discussed the problem repeatedly reassured her that her fears were unfounded. She consulted a series of doctors to no avail. She bathed and scrubbed interminably, disinfected and perfumed herself lavishly, but the condition persisted, and she became increasingly positive that people talked about her and avoided her. She suffered unendurable anguish but nothing could convince her that her complaint had no basis in reality. The mere suggestion that her symptoms might be figments of the imagination or symbols of unconscious, frustrated drives and desires were so obnoxious to her self-respect that she repudiated it with vehement indignation. It was only after months of psychotherapy that she gained insight into the unconscious dynamisms and relief from her symptoms.

By informing ourselves of the existence of these drives and of the psychological dynamisms which have blinded us to them, a certain amount of conscious objectivity may be obtained. But on the mental plane, complete liberation can never be attained. Some of these forces in the unconscious are either too primitive or too obscure to become manifest. Others are too powerful to submit to control. Consciousness is a product of the unconscious and is, therefore, in

bondage. Mental man needs to be saved from himself, and it is only the deeper understanding, the higher moral nature and the greater dynamic power of superconscious energy that can free him. Hence, there has been the insistence by all great teachers that spiritual development is imperative to the salvation of man.

Psychology need not apologize for studying all these aspects of mind scientifically. But what is science and how does it apply to psychology? The scientific method basically is one of experiment. It observes facts under controlled conditions, manipulating one set of variables while keeping the others constant, and then recording the outcome. It classifies data and interprets them in terms of cause and effect, being particularly careful to do so objectively and without prejudice. The chief function of science, therefore, is to obtain reliable knowledge; and, as such, it is primarily a technique or a method which deals with data—all types of data. Facts relating to conscious, unconscious, or superconscious experiences are as authentic data for scientific investigation as data relating to the specific gravity of lead and the coefficient of expansion of brass. It is as much a responsibility of science to investigate mystical experiences as it is to determine the distance between Mars and Jupiter, to analyze the properties of the meson in the field of nucleonics, or to explore the mystery of transistors in the field of electronics.

Data in these fields can be divided into two classes: those that can be determined quantitatively, and those which are not subject to direct observation or measurement, and whose nature, therefore, must be deduced. We cannot measure the properties of nuclear energy directly. Likewise, to speak of the physical dimen-

sions of an idea is obviously ridiculous. Psychological phenomena are not only less tangible but also incomparably more complex and dynamic and, therefore, less subject to experimental control than the behavior of protons and electrons. Psychology, consequently, can hardly expect to be as exact as the natural sciences. Instead of using clear-cut units of measurements, we still speak in terms of rank order and probability. Instead of dealing with objective data and accurate mathematical formulae we express ourselves, in part at least, in terms of theories and constructs. Even the methodological and research techniques found adequate in the natural sciences may have to be altered radically before they can be applied to psychology.

These limitations and complexities in no way subtract from the fact that in a comparatively short period of time great progress has been made both in our knowledge of the human mind and in the application of psychological principles to practical life. Nor do they in any way absolve the psychologist from the responsibility of studying all the aspects of mind. To exclude certain psychological functions from scientific investigation and to label them "mystical" and "unscientific" because they cannot be studied by the quantitative methods employed in the natural sciences is a deplorable negation of the basic principle of the scientific method itself. The very fact that certain subject material in psychology is intangible, variable, complex, and dynamic constitutes a special challenge to science.

Psychology may be called upon to make its most notable contribution in the very field of the so-called "mystical" which it now repudiates with derision. Galileo differentiated between the primary qualities of

matter such as shape, size and position, and its secondary qualities such as taste, smell and color, and warned that both these aspects must be considered to understand the nature of objects.

Science ignored this admonition and devoted itself exclusively to the investigation of the primary properties of matter. Newton gave us the basic concepts of mass, acceleration and gravitation. Bohr accounted mathematically for the characteristic spectra of atoms. Using mechanical and mathematical models only, science succeeded in building a remarkably convincing and consistent picture of the physical world. Our era with its impressive technological achievement bears witness to the phenomenal success of scientific materialism.

Emboldened by its success science came to believe that the universe in its entirety could be explained in terms of mechanisms, matter and mathematics. Einstein's Theory of Relativity and Planck's Quantum Theory have shattered this naive point of view completely. The very adequacy of these models were due to the fact that they ignored the qualitative aspects of the world and thus over-simplified the nature of objects. We now have reason to believe that the secondary qualities of matter, which were attributed to the observing mind, are not merely mental creations and projections, but are existent in their own right.

When Physics probed deeper into the inner nature of the atom and observed the behavior of matter travelling at the speed of light, the mechanical models proved their limitations. The behavior of radioactive elements and of electrons in orbit; interference in the diffraction of light; the reflection and transmission of photons; the patterns determining the formation of crystals and the growth of plants and

animals; these and similar phenomena clearly demonstrate that the universe at its base is psychic as well as mechanistic.

Sentience in varying degrees is embodied and operative in all entities, animate and inanimate. Interpenetrating the material there exists in the universe a hierarchy of consciousness that controls the particles of the atom and the behavior of man. All organisms have these psychic fields in which they function and which are inseparable from them. These fields contain both past and present experiences and the potentialities for future development and variations. Wholes have properties which do not reside in their parts; they possess resources and over-ruling forces which use lower sentients to express the greater wholes; they work toward ends, plan experiments to achieve these ends, and conserve the fruit of their experimentation. The world is a psychical as well as a physical continuum.

Psychology as a latecomer in the field of science and overly impressed by the achievement of the physical sciences, hastily dismissed its metaphysical and mentalistic antecedents and enthusiastically followed in the narrow footsteps of scientific materialism. Such early pioneers as Fechner, Mach and Avenarius strove to relate physical events to their psychological concomitants. A few present-day psychologists are making isolated and apologetic efforts to explore the mental functions of human beings. Psychic research makes sporadic stabs at the mysterious unknown beyond the senses. But the solid phalanx of so-called scientific psychology is in hot pursuit of the physical sciences and is seemingly unaware of the fact that these sciences themselves have penetrated the primary qualities of matter and have arrived in a world which is more

mental than material. And when the physicist turns to the psychologist for chart and compass in the realm of mind and spirit, he finds the latter empty handed. Until such time as psychology can throw more light on the nature of mind, man, as well as the universe in which he lives, will remain a riddle.

In still another and perhaps more mystical sense, must psychology contribute to our understanding of the universe. Modern science has made one fact amply clear. There is no mystery in the physical world which does not point to a greater mystery beyond Man by his very constitution has to respond to this innate mystery of existence. Yet he is his own greatest mystery.

In the first place his senses, which, according to a scientific expiricism, are the only inlets of knowledge, are severely and even ridiculously limited in sensitivity to the infinite range of stimuli in the universe. Thus man's senses have become his prison house. Every new concept in science is more abstract and further removed from his intellect: We use constructs, mathematical symbols, formulae and figures which escape our mental grasp and experientially become meaningless. Just as man in size stands midway between the smallest particle known to him and the greatest heavenly body in his ken, so, after the fashion of Leibnitz's monads, he embodies all the qualities present to a lesser degree in levels of development below him and to a greater degree in organisms above him. He cannot grasp the nature of this vast and veiled universe into which he has been cast because he does not understand himself. In the microcosm of man he must understand the macrocosm of the universe.

Man as a self-conscious, reflective being is the measure of the scheme of things. If he finds con-

sciousness in him, there are the rudiments of sentience in the proton and the meson. If he conceives of purpose and goal, the movement of the stars and galaxies in the limitless heavens is purposive. If he possesses the qualities of personality and fatherhood, it is in virtue of the fact that he has his being in God, the heavenly Father. If he aspires to greater understanding and to higher levels of consciousness it is because he is a point midway in the asymptotic curve of development which traces the divine plan in the universe.

The ancient Greeks studied nature and the heavens solely that they might know man and through him the goal and purpose of existence. The earliest scientists aimed to discover the dynamic formula by which the dross of human nature might be transmuted into the gold of spiritual man. Now the vanguard of science in an age of science bids psychology once more to delve more deeply into the inner nature of man and to gauge his potentialities. Once more self-knowledge is called upon to become the science of science and the highroad to all knowledge.

Modern Psychology is largely preoccupied in studying man as a physiological and a functional organism. Depth Psychology is trying desperately to reduce the infra-rational to experimental design. Introspection, as the only direct method of observing the mind in operation, has been ignominiously abandoned. Practically nothing is done to ascertain the nature of man as a super-rational being. The greatest challenge to science in general and to Scientific Psychology in particular is to evolve reliable methods by which man may be studied as an organism existing on different levels of consciousness and aspiring to an ever ascending hierarchy of conscious control.

CHAPTER III

THE NATURE OF MIND
AND MENTAL ENERGY

The most cursory survey of the various schools of psychology immediately reveals the divergent points of view they represent on the nature of mind. Psychology cannot be accepted as a systematized science until these schools have been coordinated and integrated. Basically, the problem reduces to the question of whether mind and body are a unit or whether they are separate entities. Man has always considered himself to have both mind and body. This he conceived as a fact founded in experience and, therefore, irrefutable. However, the nature of the relationship between the two has been a matter of speculation and dispute. The problem that seemed most intriguing, but at the same time most difficult to solve, was the apparent impossibility that the immaterial mind could bear any relation to the material body. This enigma has haunted philosophy and has stalked the footsteps of psychology since its inception. The divergence of opinion on this question is largely responsible for the existence of so many schools of psychology. Without a clear-cut understanding of the relationship between mind and body our concept of mind will be vague and ill-defined and psychology will remain unintegrated and unsystematized.

Philosophy, from which psychology inherited the problem, has three main theories on the mind-body relationship: Interactionism, Parallelism, and the

Double Aspect theory. The Interactionist says that mind and body are two separate entities and that each affects the other. Unhappiness, causes indigestion, and a bout of indigestion causes irritability or an emotional upset. Parallelism, on the other hand, believes that there is no direct relation between the two. Mind and body are parallel and are independent of each other. The feeling of pain that follows the prick of a needle is not caused by the broken tissue. Rather, the two events occur together because of a pre-established harmony. There seems to be an over-all control so that events in the body are paralleled by events in the mind and vice versa. The Double Aspect or Identity hypothesis states that mind and body are two aspects of the same thing. This view reduces mind and body to a single underlying principle. A low physical and mental state, physical well-being and euphoria, depression and prosperity, or similar alternating phenomena may result from the rhythmic ebb and flow of the life force itself.

To coordinate and integrate these various views and to free them from dichotomies are the primary needs of systematic psychology and are necessary conditions for a real understanding of the nature of mind and its relationship to the body. How can this be done? The view commonly held is that parallel things do not interact nor are they aspects of the same thing. The principle underlying the Double Aspect theory excludes direct interactionism, parallelism, or any other dichotomous relationship. The problem seems insoluble. Yet, paradoxical as it may seem, a solution is possible. The greater truth often is a paradox because it includes and explains lesser and seemingly antagonistic facts.

Emergent forms of development, for example, as a

greater truth, fulfill both the thesis and the antithesis from which they spring. Love as a universal law supersedes the natural law of anger and fear because it fulfills the needs of man far more effectively and abundantly than its older and more primitive antecedents. Let us then examine our problem in the light of a greater and more universal truth.

It is generally accepted that everything in the universe can be reduced to energy. No one knows what energy is, but we are fairly certain of some of its characteristics. We know that energy can change its form and that the transfer of energy from one form to another is accompanied by a mysterious appearing and vanishing of different qualities. Hence, each form is capable of doing kinds of work of which other forms are incapable. We also believe that energy is infinite in scope and manifests in countless ways. The potential energy of a body of water on a high level can be brought into motion and translated into heat, steam, or electricity. Each of these can be changed into other forms or back into potential energy.

In Figure 1, circle E represents the total amount of energy in the universe. A, B, N, M, S represent various forms of energy radiating from the central fund, E. A represents the energy in the material atomic universe; B, in the biochemical; N, in the nervous; M, in the mental; and S, in the super-conscious. Man, having his being in these forms of energy is represented by an arc that is concentric to E. We usually think of levels A, B, N as the body, and M, S as the mind or soul.

From this point of view mind and body are two different ways in which the same fund of energy in the organism and to a lesser extent in the Universe manifests itself. Mind and body do interact, but not as

two separate entities, each influencing the other directly, but rather as two forms of energy inter-acting in terms of the general principle, E. A stimulus ap-

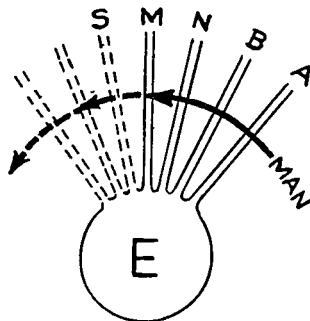


Figure 1

plied to any form of energy in the personality affects E and changes it. This change is paralleled as different events in A, B, N, M, S; and E becomes responsible for the pre-established harmony that seemingly exists between mental and physical behavior. In terms of this concept, Interactionism, Parallelism, and the Identity theories of the mind-body relationship entertain no dichotomies, but become various ways of looking at or understanding the organismic whole.

The same principle may be applied to explain the difference between the various schools of psychology. Given infinity, any section of a circle becomes a straight line. In this way, the arc of the circle E subtending

A-S in Figure 1 becomes a straight line E in Figure 2, and the different manifestations of energy originally radiating from the circles as intersecting lines are now parallel.

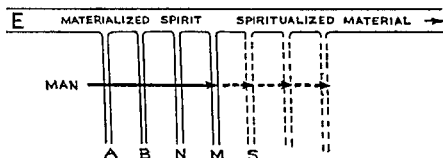


Figure 2

One of the chief characteristics of mind is its ability to control various forms of energy, such as thermal, electrical or chemical. When man beholds the universe, one of the first things that strikes his imagination is the wonderful way in which the stupendous forces in the heavens are controlled. It is almost as if a Supergenius were directing the cosmos, or as if the whole universe were impregnated with mind. Is it possible, then, that mind is a necessary concomitant of energy, that the universe of energy has a universal mind, and that each form or level of energy has its own mind? If this be true, and the object of this chapter is to consider the evidence in support of such a theory, then man must have several types of mind in different levels of energy within him, ranging from materialized spirit to spiritualized material.

One of the main obstacles to an acceptance of this point of view is the question: If mind is energy, where, in terms of space-time relationship, are mental

energy and the countless other forms of intangible energies located? At any point in space all the forms of energy in existence are probably ever-present. The comparatively large, crude, slow moving atoms of material energy abound there in millions, leaving ample space for the still larger number of smaller, faster particles of energy. There always is room left for still smaller and faster particles. In a piece of iron, the comparative dimensions of molecules and the distances which separate them bear the same proportional relationship as the size of the heavenly bodies in the universe and the distances between them. This explanation of the material universe goes back to Democritus. In modern physics the same idea is expressed in terms of the wave lengths and frequencies of the various electromagnetic forces. Commercial electricity has a wave length of about 5,000,000 meters. Some radio waves measure 100,000 meters, leaving ample space for the visible rays of the solar spectrum, which have an average wave length of only .0058 millimeters. X, gamma, and cosmic rays with wave lengths measuring .0000001, .00000001, and .000000001 millimeters respectively, find their way through the solar spectrum and through each other with little difficulty.

Since man is constituted of matter, he must have the mind or control of matter within him. Matter is a "blob" or whirlpool of energy. Its qualities of solidarity and hardness result partly from the repelling electromagnetic atmosphere around it, but more from the tremendous speeds at which the constituent parts of matter travel. The solidity of matter is a sensory illusion. If a two-bladed propeller could be made to revolve at the rate of 1,000,000 revolutions per second, it would become a solid from a sensory

point of view. The foundation of the material universe as a blob of energy is the atom. The atom is comprised of protons and electrons. Protons are positive charges of electricity and electrons are negative charges. The electrons travel at immense speeds around the protons.

On closer examination, two aspects of atomic energy become apparent: kinetic and potential or dynamic. The kinetic aspect is the movement on the part of the protons and electrons in the atom. The dynamic or potential aspect determines and controls the pattern of the moving parts. This dynamic aspect is the "mind" of the atom. On this principle is built the control of the whole universe. When two or more atoms come together, the dynamic aspect of the collective energy takes control and regulates the movement of each atom in relation to the other. In this way, the introduction of a fourth or four-billionth atom into the group would immediately be accommodated by a change in the preceding pattern of behavior.

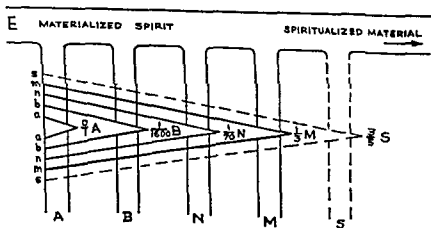


Figure 3

The kinetic and dynamic aspects of energy may be represented on each level by two vertical lines. (See Figure 3) On the atomic level, a table could be represented by triangle aaA—aa as the kinetic aspect and A the dynamic or controlling aspect. A has enough control over its own energy to maintain shape and form, but it cannot increase itself or influence the environment except by occupying space.

On the biochemical level, a tree can be represented by the triangle bbB—bb representing the biochemical processes of the vegetative systems, and B the mind or dynamic aspect of the biochemical energy in the plant, directing and controlling its growth processes. When we compare the behavior of the tree with that of a table, we find that the former not only controls a much more complex process in itself, making use of molecules to build wood for tables, but that it also has much more control over the external environment. It can push obstacles out of its path of growth, fortify itself against prevailing winds, balance itself, feed itself, and kill some of the growths that threaten its existence.

An insect or reptile functions on the nervous level. It may be represented by triangle nnN. The reptile has much more control over the environment than the plant. This higher control is found in the more dynamic aspect of neural energy. It is neural energy that enables the animal to react so much more quickly and efficiently to the environment. A glance at the diagram will make it clear that the more dynamic nature of nervous energy not only gives wider control over the material environment, but also affords direct control over the chemical energy in the organism. A threatening fire not only stimulates the muscles but the glands as well, thereby generating surplus energy

and producing other chemical effects which enable the organism to run harder or to fight more fiercely than would be the case if there were no direct chemical control.

On the mental plane man may be represented by triangle mmM. He has wider control over chemical and biochemical energy than the reptile. A reptile, when seriously threatened by fire, is almost at the mercy of the mechanical, chemical, and electromagnetic energy in him. Man, however, by virtue of the more dynamic nature of mental energy, can control his nervous impulse to run and may devise some other means of coping with the situation.

The nature of the more materialistic types of energy, A, B, and N, are well known to us through our knowledge of the natural and physical sciences and, therefore, need no further elaboration. A deeper insight into the nature of mental energy is necessary for better understanding. As one goes up the scale of energy from materialized spirit, levels A, B, N, to spiritualized material, levels M, S, the energy tends to lie more and more outside the scope of direct sensory experience. It becomes less tangible, that is, more spiritual, and more dynamic. Sensitivity to various types of stimuli and capacity for registering experiences increase for the different levels of energy, starting with A and going upward. Metal preserves and conducts vibrations better than wood; water carries vibrations better than metal. Electromagnetic vibrations in space travel great distances before they affect our radio sets. Moreover, these vibrations are preserved over a longer period of time so that calculating machines can "remember" and "recall." From what we know of our ability to recall in associative thinking, hypnotic sleep, trance, and other mental

states, it seems highly probable that experiences are indelibly registered in mental energy and that, given the right conditions of mind, everything may be recalled.

We have already seen how a group of atoms must recognize each other by moving in a prescribed pattern and how they must accommodate a new arrival by a change in their behavior. A similar phenomenon occurs in mental energy. While each and every experience is preserved, the sum total of experiences is arranged in the form of ideas, concepts, and mental attitudes. It is as if a universe of atoms, planets, stars, constellations, and galaxies existed in mental energy in the form of sensations, ideas, images, thoughts, and concepts. Each added experience immediately changes the total mental content. The more forceful the experience, the greater is the change in pattern. However, even the least and most fleeting thought contributes its share to the change. Thus man, from a mental point of view, is never the same two seconds in succession. Yet, at any one moment, he is always the product of his experiences. Since the kinetic aspect of mental energy is so much more complex and subtle than that of the lower forms of life, the dynamic aspect must be greater to control it and, therefore, powerful enough to direct the lower forms of energy, A, B, and N, in the organism. Man's behavior in the last resort can only be the duplicate of his mental picture or the resultant of the forces operating in his mind at any moment.

The effect in space of one heavenly body on another and the orderliness of the physical universe is generally attributed to gravitation. In terms of this force a sparrow cannot fall from a tree or a hair from a man's head without the total universe acknowledging

the event. The universe of mind is no less systematic. Just as a planetary system cannot ignore the proximity of a neighboring planetary system so a group of ideas has to acknowledge the addition of a new idea in terms of its nature and strength. In this sense there is no reason why we cannot speak of one idea gravitating to another and both giving rise to a field of mental relationships. If this line of reasoning is correct, it follows that the potential aspect of energy is synonymous with the principal of gravitation and that Einstein's Unified Field Theory could be extended to encompass both physical and mental events.

When we consider consciousness, the analogy between mental energy and other types of energy does not seem to hold. But this seeming discrepancy is because we do not distinguish carefully enough between different levels of consciousness. Man at his objective best is about one-third conscious of the real reasons for his behavior. No one who has observed animals can deny the fact that even the least of these may have simple consciousness. Man himself is by no means always self-conscious. Under violent emotional stress or when controlled by the "group mind," his consciousness can sink to an appallingly low level. This is also true when he is asleep, hypnotized, in trance, or on the point of death. So, at least a minimum amount of consciousness must be associated with the dynamic aspect of nervous energy. The controlling aspect of certain material atoms, like that of radium, may not be altogether unconscious.

When man is conscious of being conscious, he is self-conscious. When he takes note of his immediate mental processes, he is focally conscious. His marginal or peripheral conscious content is persistently trying to displace the focally conscious content. When

he is focally conscious, he may negotiate a complex environment with the simple consciousness of habit or of the animal. Or, while focally conscious, he may be subliminally aware of a situation which on recall gives rise to the phenomenon of having had the experience before. Early childhood and repressed adult experiences are subconscious and can be recalled only with considerable effort. Racial, prenatal experiences and those of the neonate are unconscious and cannot be recalled under any circumstances. Superconsciousness is tangent to consciousness and cannot be investigated except in certain mystical states.

The difference between the lower and higher forms of energy functioning in man and controlling him is not so much in kind as in degree. The greatest teachers of all time have stressed the fact that natural man is inadequate and that superconscious or spiritual development is imperative to his growth. A study of man in relation to his environment clearly indicates that his intellectual grasp is insufficient to cope with the complexities of his environment. No man alive on the natural plane knows or can know so much about the various forces operating in society that he can foresee all the repercussions of any single major event. Who could have foreseen in the initial stages, that applied science would change the surface of the earth and the texture of society the way it did and to the extent it did? Who could have foretold what economic circumstances would eventuate and how these would change man's social life?

The complex environment created by modern civilization has over-stimulated the biochemical and neural foundations of man's existence. Consequently, these levels have escaped the limited control of mental energy. Mental energy, which man must use to con-

trol these expanded and over-active lower levels, is impregnated with the qualities and experiences of lower forms of energy. Mental laziness is derived from the inertia of matter. Death and disease are characteristic of biochemical energy and psychosomatic symptoms are of psychogenic origin. Man is blindly burrowing among deadly explosive forces external to himself, and is at the mercy of highly dynamic and complex powers warring within him. This means eventual death. Many a civilization has died for lack of intellectual grasp and adequate emotional control. Signs indicate that ours may meet the same fate for the same reason.

Sufficient intellectual grasp and greater controlling power can come only with superconscious or spiritual development. Superconscious energy, although probably only three-fifths conscious as compared with the one-third consciousness of mental energy, nevertheless gives superconscious man, as much more understanding than natural man, as the latter has over the animal. Moreover, it gives direct insight into, and control over, the undesirable qualities of mental energy. It imbues man with the properties demanded by the ideal of communal life, thus considerably simplifying the task of adaptation to environment. Here we have one of the many proofs for the belief that life is purposive. It creates conditions which necessitate higher development and punishes by extinction those who fail to achieve it.

The various schools of psychology study human behavior as transpiring on these different levels of energy. This is useful as long as we remember that man is an organismic whole and that what happens on one level manifests in different forms on all levels. The drum of the ear responds to vibrations in air which the mind

discerns as sound. Vibrations in space appear as images on the retina and as color, space and forms in the mind. An organism, like man, firmly established in mental energy behaves differently on all levels from an organism like the rat, which is incapable of ideation. An idea on the mental plane manifests as psychosomatic symptoms on the biochemical level and as hysterical paralysis, or hypo- and hypersensitivity, on the neural level. Rat psychology would be human psychology if man were a rat and no more. Hence arises the necessity for studying man not only on the lower levels, but also and more especially as a conscious being with intelligence, thoughts, feelings and imagination.

Conquest of physical demands and mental urges, change of personality structure, inspirational insight, and illumination are probably the mental and biochemical resultants of superconscious functioning. The major social and mental ills culminating in the death of civilization may stem from spiritual starvation just as physical sickness and death may result from undernourishment.

Not only does this description of conscious development form a convenient background for the psychological discussions for this work, but it may throw some light on the eternal questions which concern man and his life. These questions must be answered if we wish to lead a purposive satisfying, and ordered existence.

What is the object and purpose of human existence, and what is the first step on the way to the ultimate goal? Many answers have been given to this question. Some of them have led to a dead end. Others have led downhill and have landed man in morasses from which he has not always been able to extricate

himself. Still others have led over precipices to destruction. Only one way has led up and on, and this way is clearly indicated by our diagram. The object of life is the development of ever higher levels of objective consciousness and the acceptance of the concomitant responsibilities. These responsibilities include using the highest type of energy to control the lower forms, making them conform to the nature and laws of the highest and most dynamic form, thus establishing coordination and harmony among the different levels of energy inside the organism and ensuring the wholeness and health of the personality. Without this greater control, there can be no higher development. From this point of view, superconscious development is the immediate challenge and the vital necessity of mankind. All the ills and evils of man, individually and collectively, result from a refusal to accept this challenge. No man who has adopted this view as his way of life has regretted it, and every civilization that failed to follow this policy has been destroyed.

Is man's behavior under his own control or is it determined by forces superior to himself? The extent to which man has free will or is determined depends entirely on the level of dynamic control or consciousness reached. The tree is freer than the table, the crocodile freer than the tree. Man is freer than the reptile but he is determined by forces external to himself and by the unconscious forces of his own mind. In this respect, superconscious man is a law unto himself, but he is bound by the nature and laws of superconscious energy which he dare not violate without serious consequences to himself and to others.

The same answer applies to the nature of miracles. The universe is a perfect system of law and order, and

there are no exceptions to its operations. But the world we know is only a fragment of the total universe. There is a hierarchy of laws and by fulfilling and integrating a series of these within itself, the organism qualifies for a higher law which seems miraculous. Man is a miraculous being to his dog. Superconscious man would be a miracle-maker to man if the latter were not blinded by self conceit. Figure 3 shows how much more control superconscious man, ssS, has over the biochemical level, B, than natural man. Couple this with the fact that superconscious energy is free from death and disease, and the conquest of death by superconscious control is not the miracle it is supposed to be. Just as the dog's life is tangent to our lives, so man may be tangent to spiritual man. The continuum of development is sometimes broken by emergence thus accounting for the so-called missing link in biology and the appearance of miraculous beings.

Does man have a soul and if so, what is its nature? A belief in the soul as man's most precious possession has been common to the human race since the beginning of time and is by no means obsolete in this age of science and religious skepticism. There are eminent psychologists who aver that the whole history of psychology has been little more than a conscious and unconscious search for the soul of man. Those masters who have spoken with the light of inspiration and illumination have convincingly testified to its existence and have made its growth and health and even its being dependent on higher development. In the history of thought a soul has been attributed to man but has been denied to the animal. It has been considered immaterial, immortal, and unlimited by time and space. It has been revered as the seat of the higher mental

faculties, and the creative power of the human spirit.

Is there a place for the soul in the schematic representation of our concept? We know that the vibrations which shape and form the energy on the materialistic levels are temporary and subject to change. When the higher control is removed, as in death, the energies which constitute the body disintegrate and merge with their respective pools of energy. There can be no individual survival on these physical levels. But we do know that the registrations in mental energy are indelible and could form a likely basis for immortality. On the other hand, we also know that these individual experiences or vibrations are likely to be overwhelmed by the cumulative vibrations of similar experiences of the race since the beginning of time. No individuality on the mental plane, therefore, is conceivable unless some higher and more dynamic form of energy preserves the identity of and gives control over the individual experiences in mental energy. This control lies only within the scope of superconscious energy, and individual survival must, therefore, be conditional on superconscious development. A spiritual being, founded in mental and superconscious energy, would survive physical death and be possessed of the qualities which have been attributed to the human soul.

CHAPTER IV

MOTIVATION—THE MAINSPRING
OF HUMAN BEHAVIOR

In current psychology motivation is defined as the nonstimulus variables controlling behavior. Physiological psychology refers to these nonstimulus variables as needs, deficiencies, appetites, urges and drives. The mentalistic schools equate them with attitudes, emotions, habits, goals and determining tendencies. The biological school explains behavior in terms of instincts. In general, all the definitions of motivation are in agreement that the behavior of living organisms is determined in direction and strength almost entirely by forces operating within them.

Motivation is the mainspring of psychology and a source of interest to everybody. Man has been searching for the motives of his behavior since Cain murdered Abel. Early man believed that he was a helpless tool in the hands of supernatural beings who used animate and inanimate forms of existence to do their will. The Greeks, enlightened as they were, had no doubt that their lives were controlled by the Gods on Olympus. In the middle ages the soul of man was the battleground of good and evil, God and the Devil.

Then came the Renaissance, the advent of science, and the age of reason. Eighteenth century man had faith in his judgment and his God-given intelligence. He was the thinker, the reasoner, the agent, and the master of his own destiny. After duly considering the pros and cons of a situation, his desires, wishes, and

the probable consequences of his behavior, he decided on a line of action and followed it. He was responsible for his behavior. He was good or bad of his own volition, came or went at his own behest. Darwin's Theory of Evolution linked man to the animal and the infra-rational. A knowledge of the unconscious and of irrational motivation added the death blow to the age of reason.

Meanwhile, came the Industrial Revolution and man forthwith became just another machine, considerably more complex than his own tools to be sure, but a machine nonetheless. In terms of the mechanical theories of motivation, lower forms of life were controlled by tropisms. The sunflower responded to the sun, the moth to the candle. They were positively phototropic. Negatively tropistic organisms avoided the light. Higher animals, including man, were dynamic physical systems and were motivated like robots of photo-, electro-magnetic, hydro-chemical and gravitational tropisms. Cybernetics is the most up-to-date theory of mechanical motivation.

Some materialistic psychologists say that our physiological urges or segmental drives are responsible for our behavior. When people are hungry, they eat. When they are thirsty, they drink. If food and drink are not available, effort is made to procure them. If man is too hot, he opens a window; if he is too cold, he builds a fire. If he dives into the water, he must come up for air. Periodically, he must urinate and defecate. Under the pressure of the sex urge, he must spend a considerable amount of time and energy to qualify for mating. Then come into play the parental urges and impulses to ensure the birth and survival of a new life.

These are, by and large, the primary physiological

urges and drives of the organism. Their satisfaction is essential to life. The internal condition of the organism that gives rise to these forms of behavior needs further investigation. When a man is hungry his stomach contracts spasmodically. These contractions constitute a source of stimulation which, when sustained, imparts itself to the whole nervous system and so puts the organism in a state of activity. When we are thirsty the mucous membrane in the throat becomes hard and dry and a constant source of neural stimulation. The pressure of urine in the bladder and of feces in the intestines are obvious sources of internal stimulation and neural excitation. Androgen in the male and estrogen in the female are irritants which drive the animal into sex activity.

For a considerable time psychology accepted these physiological conditions as adequate explanations of behavior. Later, facts came to light and questions were asked which could not be answered in terms of the older theories. Why does irritation of the throat induce an animal to seek out and drink water instead of running in a senseless circle or jumping off a precipice? What, in other words, gives direction and purpose to an activity once it has been aroused by a particular source of stimulation? The answer lies in a biological process which strives to preserve the vital balance of living organisms.

Human beings are delicate creatures, considering the environment in which they live. They cannot go without water for more than three or four days at a time, and in hot and dry weather they might not survive that long. The external temperature frequently has a range of 100 F., but the internal temperature of man, normal at 98.6 F., cannot depart from the norm more than 5 or 6 degrees either way without

causing serious discomfort or death. If there is a little less than the usual amount of water or sugar in the bodily tissues, life is endangered or health damaged. One sixth of one per cent alcoholic content in the blood stream causes stupor, and a little more or a little less carbon dioxide in the system results in over-ventilation or asphyxiation. As a result of extensive experimentation along these lines, it was found that the condition of the organism as a whole, rather than any particular source of irritation, constituted motivation on the physiological level and lowered the sensory thresholds of stimulation for specific needs.

Since such a sensitive balance in the human system is essential to life, it is understandable that there should be a special dynamism to maintain equilibrium. The process of homeostasis performs this function. Throughout the human organism there are sensitive receptors which are stimulated by the least departure from normal conditions, and which immediately put into operation automatic controls that re-establish balance. When we are too hot, the sweat glands begin to function and the evaporation of perspiration reduces the temperature. Sometimes the external environment is such that homeostatic control by itself is inadequate to maintain equilibrium. Under these unfavorable circumstances, some activity of the organism becomes necessary to withdraw from or cope with the external situation. Serious and continued disequilibrium causes general irritation and tension which activate the whole organism. This condition builds up appetites, neural sets, and sensibilities which give direction to activity so that the organism may seek out and find satisfaction for its needs and thus restore its equilibrium.

A very substantial part of human behavior is

brought about by homeostatic control. Time and energy are spent in eating, drinking, breathing, sleeping, eliminating waste matter, regulating temperature, and producing our kind. Much more time and energy are given to procuring the wherewithal to eat, sleep, or keep warm, and in creating an exceedingly complex civilization, most of which is reckoned to temper the winds of an unfriendly environment to the shorn lamb.

Many aspects of our material civilization can be explained in terms of homeostasis. When the average temperature is about 62 F. and climatic conditions are variable, human beings must bestir themselves to keep warm. As a result, they build a complex environment that will facilitate homeostatic control. Unless the climate were variable, we would not construct houses substantial enough to keep out the cold in winter and the heat in summer. We would not have storm windows, central heating, screens, and wide variety of clothing. If it were not necessary to regulate the water, sugar, and other chemicals in the blood stream, we probably would not have such elaborate water and food supply systems. It is interesting to note that the highest levels of civilization have emerged in the "intellectual zodiac," which is a belt encircling the globe both in the northern and in the southern hemispheres where climatic conditions are both moderate and variable. In arctic and equatorial regions the climate is either too enervating or too static to be stimulating. Thus geographical situations control or determine the fate and destiny of nations.

There are certain aspects of human behavior which cannot readily be reduced to the satisfaction of segmental drives or to the maintenance of homeostatic equilibrium. Habits, or functionally autonomous drives, may have sprung from the ways in which we

systematically supplied our physiological needs originally, but very often they have lost their purpose and have sometimes even become detrimental to life. An infant demands his bottle every three hours whether he needs it or not. Adults eat three meals a day and very often overeat in doing so. We develop habits of eating, drinking, sleeping, and eliminating which do not always conform to our physical needs, but are, instead, conditioned neural patterns and chemical reactions. In many other ways man is a creature of habit, rather than of immediate physiological impulses. Some psychologists claim that all human behavior must be explained in terms of functional autonomy. Granted that to a certain extent man is a creature of habit, the theory of functional autonomy to explain all human behavior seems extravagant and unfounded in fact.

There are sources of motivation which are more dependent on environmental stimulation than on internal conditions. It has been found that the organism will eat or drink even when there is no physiological need for it. The mere fact of being idle or feeling depressed often results in overeating. Animals will eat more when there is a greater supply or when they eat in company. Man is no exception. He frequently overeats on special occasions such as Thanksgiving and Christmas simply because eating is the order of the day. Imitation is another important source of motivation. Doing what others do, following the fashions, the traditions, the codes and the conventions and generally conforming to the social norm explains a great deal of our behavior. To some extent we are products of our culture, and many psychologists attempt to explain the most important phases of our lives in terms of social conditioning.

Much of our behavior, then, can be interpreted in

terms of tropistic mechanisms, physiological urges, homeostatic control, special appetites, functional autonomous drives, social stimulation, and cultural needs. But, there are aspects of our lives, and some of these of the most significant nature, which cannot be explained by these forms of motivation. People rarely choose a profession, get drunk, try to keep up with the Joneses, compose a symphony, build a church, go to war, or watch a football game simply because culture or a physiological need prescribes it. In fact many aspects of human behavior are infringements of social standards or ideals and detrimental to our physiological well-being. It is difficult to understand why man sets out to do the most important work of his life and persists in doing it even when his physical urges clamor for satisfaction or society ostracizes him for his behavior. To explain human behavior in full we must look for the existence of drives that are more persistent, more purposive, more basic and more teleological. These drives are the instincts.

The instinctive life of man is one of the most important as well as one of the most debated subjects in psychology. Most of the energy at man's disposal is directly or indirectly associated with his instincts. The most significant as well as the most complex aspects of his civilization are determined by these directive forces. Many of his ailments, mental and physical, can be ascribed to the fact that he has outraged his instinctive life in some way. Many of his personal and social problems result from mistaken ideas as to the nature and function of his inner life. On the other hand, most of his interests and goals are dictated by these forces.

Instincts may be defined as impulsive urges or habits which result from the cumulative experiences of the

racial past or from the innate ingredients of life itself. They set man's goals and guide his actions towards these goals consciously and unconsciously with the object of preserving his life, procreating his kind, keeping him secure and comfortable, and urging him on to ever higher levels of achievement. These mighty vibratory waves in mental energy cannot be ignored by man. He has his being in them. He is their product and their receiving set, perfectly and naturally tuned in. The classification of instincts is a matter of debate and is largely a matter of convenience. Some psychologists list only three—the instinct of self-preservation, the group instinct, and the reproductive drive. Others list twenty or thirty. For the purpose of this discussion, we will consider as the criterion of instincts the universality of their existence from the lowest form of life to the highest level of development, always remembering that instincts are modifiable in terms of environmental conditioning and more especially in terms of higher levels of intelligence. The different environment or the higher level of intelligence may alter the pattern of behavior without removing the central core, urge, or goal of the instinct. All organisms try to preserve themselves to be secure, and to be comfortable. This we may call the instinct of self-preservation. All organisms have an urge to reproduce themselves and, as we progress in the phylogenetic scale, to provide for and protect their helpless offspring. This urge is often spoken of as the sex instinct or the procreative drive. Lastly, all forms of life try to be greater and more significant than they are. McDougall called this the instinct of self-esteem and considered it the master instinct. Others called it the drive to dominate or the urge to feel significant. These three, self-preservation, procreation, and self-

realization, may be called the primary instincts.

There are other drives which, even though they do not manifest in all forms of life, are powerful in certain types of behavior. These may be called secondary drives. Gregariousness may serve as an example. Organisms discovered that they could satisfy their primary drives much better and more fully by living in a group than in isolation. The group formed, therefore, to implement the primary instincts, and subsidiary drives developed to support it. Without altruism, tenderness, and sympathy group life would be impossible. Certain prevalent forms of behavior are limited to human beings and may be considered as indicating a third type of drive. Religion, for instance, is not found in lower forms of life. Human beings, to ensure a feeling of permanent security and significance, find it necessary to believe in an omnipotent and all-loving Being to whose care they may entrust themselves and thus guarantee the satisfaction of primary instincts and secondary drives.

There are many prevalent forms of behavior on different phylogenetic levels which are not primary instincts but serve as effective means of satisfying primary instincts and which are, therefore, maintained with the greatest tenacity. Furthermore, there are certain emotional reactions common to all living organisms which serve to preserve the integrity of primary instincts as well as of their supporting secondary and tertiary drives. Most organisms aggressively try to guarantee satisfaction of their instincts or, if the threat be overwhelming, to be submissive and so preserve themselves. When any one of these drives is threatened, the organism is possessed by anger or fear. The ways by which organisms try to guarantee satisfaction of their primary urges may be manifold.

Our object at this point is to show how many aspects of civilization result from the operation of instinctive drives. By way of illustration, let us compile a list of primary instincts and secondary and tertiary drives.

Primary Instincts—self-preservation
procreation
self-realization

Secondary Drives—acquisitiveness
gregariousness

Tertiary Drives—altruism
tenderness
sympathy

All motivating forces mentioned in the first part of this chapter may be considered as subsidiary parts of the instinctive drives themselves. To preserve life, segmental urges and homeostatic control are essential, but the organism will plan for security and comfort and prepare for the future when there is no immediate physiological threat. When the dog is hungry it eats, but it hunts when it has no need for food and buries the bone or the game against the privations of tomorrow. Men invest millions in annuities and insurance to make provision for old age and sickness or to provide for the welfare and comfort of their dependents and their offspring. Men prepare for the act of sex long before there is an immediate urge to perform it. Most of the arts and crafts are closely associated with the procreative drive. When all our immediate physical needs are satisfied we rival our fellowmen, talk scandal about our neighbors, boast about our wealth or ill health, or work ourselves to death for

fame and fortune, all to realize ourselves or at least to insure a feeling of significance.

Instincts are basic to the purpose of the life force itself. Self-realization or self-actualization is the ultimate goal of existence. Self-preservation serves only to provide a physical foundation for the task of higher development. Procreation is necessary to insure that the torch of life be carried up and on along the highroad of evolution. Any individual or race that makes self or group preservation or procreation the primary goal of life must deteriorate and die. The rise and fall of civilizations is evidence of the fact. A proper understanding of our instinctive nature provides a sound foundation for a sense of values and is essential for mental and social health.

The divergence of opinion on the nature of instincts stems from the fact that various schools of Psychology each from its own point of view studies the different aspects of instinctive life. In organisms which have their being predominately in atomic, bio-chemical, and neural forms of energy, these drives manifest as reflex, tropistic, segmental, homeostatic, migratory, nest-building, hoarding, and similar forms of behavior; all of which aim to fulfill the primary functions of existence. On the mental level we recognize them as impulses, urges, and patterns of behavior which, when prohibited by the group, camouflage themselves as culture, codes, conventions and defense mechanisms.

When social restrictions cripple the processes of self-preservation and self-realization, the instincts, fulfilling the ambivalent behest of the life force, operate negatively and destructively in the form of social pathology, mental disorders, and the perversion of natural drives. On the superconscious level the instincts are transmuted into love, good will, creativity,

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this principle. But when self-sacrifice is prescribed as a philosophy of life, it caters consistently to men who often avoid the task of self-realization and use self-sacrifice as an excuse. The philosophy of altruism often breeds men who lack individual responsibility and call for regimentation and control by central authority.

In his natural state, man's instinctive energy is an undivided whole meant solely for the individual. The hierarchy of instincts is fully integrated and is generally supposed to be controlled by a master drive. One school of psychology considers the instinct of self-esteem to be the dominating factor. Another school considers all the instincts as dovetailing into and supporting the sex drive. Aggressiveness that results from a threat to self-esteem no doubt functions almost universally and very powerfully in human society. Yet, it is an interesting question whether a group of men thrown on a desert island with a positive knowledge that no female will ever cross their path would try to rival each other unduly or dominate each other to establish supremacy. Their docility would probably change into aggressive rivalry when the sex element is introduced. It is highly improbable that the instinct of self-preservation itself would function adequately if the procreative drive were denied to all mankind. It is difficult to imagine such a situation in the life of man. There are examples in the insect and animal world that may throw some light on this question.

When a queen bee or queen ant dies and there is no possibility of another, the whole hive or swarm dies. There is no reason to believe that any form of life, including that of man, would function differently under similar circumstances. It is perhaps more correct to say that the sex drive and the instinct of self-realiza-

and freedom from insecurity. On this level they promote the process of self-actualization or the realization of the greater and more spiritual self. But irrespective of the divergent ways in which the instincts serve the purpose and goals of existence, they remain a dynamic whole indivisible from the life force and from each other.

There is a belief widely held that the three primary instincts, self-preservation, procreation, and self-realization, serve the purpose of the individual, and that the drives of altruism, tenderness, and sympathy are meant for the preservation of the group. This is an unwarranted division of man's instinctive drives. It cannot be stated too emphatically that every one of man's instincts is meant in the first place to preserve and to serve the individual. The group, whether it be the family or a congregation of people, supported by the secondary and tertiary drives, functions naturally and healthfully only in so far as it provides the individual with a surer basis for self preservation, procreation, and a wider scope for self-realization. Hunting in a pack makes for a surer and speedier kill and so satisfies the food seeking drive more efficiently and effectively than individual hunting. As a member of the pack, the wolf feels more secure, has a better selection of a mate, can be dominant or submissive, and can satisfy all his drives more fully than if he lived by himself. When the group dominates the individual and demands self-sacrifice on behalf of society, the altruistic drives become unnatural and unhealthy.

without damage to the process of individual self-realization. Man's higher intellect enables him to satisfy his instinctive drives in many more ways than those prescribed by the drives themselves. Some of these are seemingly far removed from the stereotyped pattern of behavior which appears in the life of insects. Most of our culture and some of the most valued aspects of our civilization result from these modifications. However, the purpose of the drive must be met and the goal must be reached, otherwise the frustrated energy will erupt in indirect ways which will damage both the social system and the individual.

The misconception that instincts can be sublimated by substituting other goals than those originally associated with the drive probably rests on the erroneous belief that man's instincts are less demanding than those of the animal and, therefore, more easily denied. This assumption is partly due to the fact that his instinctive drives are comparatively easily satisfied in civilization and they are seldom directly threatened. When, however, they are denied they manifest in stark and inhuman ferocity. A man starved for food finds that his whole mental content consists of thoughts of food and the means to procure it. His culinary tastes deteriorate until his mind dwells on unpalatable and even decaying food. The same applies to sex and the other instincts. Saints and hermits who fled from what they considered the sinfulness of lust found themselves obsessed by thoughts of the flesh and by temptations of the Devil. The master instinct of self-esteem is even more demanding. When people cannot be famous they find significance in being notorious. When a man cannot boast of his health he boasts about his operations. When reduced to bedrock, the instincts of man are in every way as strong and as irresistible

tion are so inextricably woven together that they form one undivided whole and constitute the keystone to the instinctive structure. A person who leads a healthy sex, parental, and creative life rarely suffers from a feeling of insignificance. The sex drive rests on a much broader and wider basis than is usually supposed. Coitus in itself commands only a very minor part of the total amount of sex energy. The larger part of this energy, under healthy and natural conditions, goes to the preparation for the act and the acceptance of responsibility which follows. To qualify for the act the organism must be fit, attractive, and strong. This process accounts for a substantial part of the task of self-realization. Fashions in clothes are created largely to stimulate the sex drive. Chivalry, courtesy, and self-control are forms of courtship. In countries where the sex act takes place without much competition and qualification there is a marked absence of these virtues. Accepting responsibility for the act requires skill in building, decorating, furnishing, and all the activities which comprise the arts and crafts. Sexual energy, therefore, enables man to become a creator, not only of his kind but of other things. It is probably the creative aspect of his sex drive that points the way to a higher destiny and the ultimate goal of human beings. It is when man loves his mate, cares for his children, and practices the arts and crafts in support of his home that he feels most significant. He then manifests those qualities which, though evanescent, are spiritual and superconscious in nature.

Another error that is commonly made in connection with instincts is the belief that they can be sublimated, in the sense that some other goal or objective can be substituted for the one originally determined by the drive. Instincts can never be sublimated in that way

ture. At the mouth of the river, where during the dry season the water is low, the wasp carefully cuts a circular piece of dry slab away and drags it aside. She proceeds to dig a hole, removing the sand grain by grain. When the excavation is completed, she hunts for a caterpillar which she strikes with her sting, paralyzing it without killing it, and performing an act of surgical skill beyond the ability of man. She drags the prey into the hole, deposits her egg on it, and then replaces the removed crust so neatly that it is difficult to find the spot once the eye has been removed from it. The wasp is aggressive and even pugnacious when she is interfered with. She takes flight when she is afraid. She displays the rudiments of, sympathy, tenderness, and unselfishness, not with any conscious idea of serving the group but because she fulfills the purpose of her existence and finds fulness of life in doing so. She shows ability in the arts and crafts which is enviable, even making her own music as she works. She is architect, builder, landscape gardener, engineer, surgeon, and musician, all in one. Her life is whole, healthy, and significant. The birds of the air and the beasts of the earth lead a life of dignity and beauty. Primitive man and his society knew no war, poverty, or prostitution. Modern man must look into his own civilization for the causes of the reprehensible discrepancies in his behavior. We are more destructive than the animal and more needlessly so.

A young man without adequate means desires to get married and must find a place to live. He buys a few pieces of furniture on the installment plan, marries, and has children. His behavior often lacks the beauty, romance and constructive genius of the animal and primitive man. His wealthy brother is no better in this respect. The mansion he so proudly calls his own

in their demand as those of animals. Upon them depends life, its procreation and its development. No man can deny them without suffering damage.

The instinctive life of the animal, functioning uninhibited and harmoniously, is dignified, beautiful, and constructive. So is the life of man under similar circumstances, as the behavior of primitive man and the health of his society can testify. Civilized man is ashamed of some of his instincts. He is trained to be afraid of nothing but fear. Certain aspects of the sex drive are either sublime or unesthetic and, in this wise, rightly relegated to privacy. There is an unnatural squeamishness about procreation and a taboo against sex in our civilization which go beyond the limits of modesty. Even being in love often is a source of embarrassment. Pregnancy and birth are not subjects for conversation in polite society. Rather than give a straightforward answer to questions asked by children on these matters, parents manufacture absurd stories which stimulate the child's imagination and whet his curiosity. Aggressiveness and acquisitiveness are generally frowned upon by the group. Over-genteel table manners, which very often interfere with the process of eating, spring from a feeling of shame connected the food seeking drive.

The drives which make for self-preservation, procreation, and self-realization often are called "barbarian," "animal," "the old Adam," and even "the Devil" in man. This is an insult to Adam, an injustice to the Devil, and is unworthy of the animal. Consider the wasp, which is entirely guided by instincts, and note how her different drives dovetail into one harmonious and constructive whole. There is nothing immoral about her procreative life. On the contrary, it is one of the eternal sources of beauty and enjoyment in na-

human intelligence. Modern productive methods and transportation facilities are essential to the mammoth growth of the big cities of the world.

The outcome of this congregation of people is that an extra amount of energy is generated. Members of groups are more active and energetic than members of societies where individualism is dominant. A bee, as an individual kept in close proximity to the hive, can live for several years. As an active member of the group, she often works herself to death in a few weeks. The ant is sleepless and proverbially busy. Birds, in time of migration, maneuver for days in the sky before departure, fly thousands of miles, and then circle for hours in the evening before they settle. This accelerated rhythm must be explained by over-stimulation due to the complexity of group life and the proximity of its members. As a result, there is an exceptional generation of energy—emotionally and mentally. An individual locust faced by three blades of grass eats one and leaves the rest when his hunger is satisfied. When the sky is darkened by vast numbers of locusts he will eat all three blades at once. So it is that swarms of locusts will mate and eat incessantly and grow to nearly twice their natural size.

The generation of surplus energy is advantageous if rightly used. In the beehive and anthheap it creates no problem. These insects are parts of the whole and function entirely in terms of the group. Man is an individual first and foremost and while there is no group direction of surplus energy, it distributes itself through the channels of his instinctive drives. Each drive appropriates surplus energy in proportion to its suction power. Hence stems the fact that the three primary instincts of self-preservation, procreation, and self-esteem became disproportionately stronger than

has been planned by an architect, built by a contractor, and furnished by an interior decorator.

Civilized man has lost the dignity and beauty of his instinctive life because he has become an over-appetitive animal. Instead of blaming his over-appetitiveness, he blames the natural drives within him. He complains about having to return gold for dross, instead of apologizing for allowing his gold to deteriorate into base metal. A dog eats until it has had its fill. Man often eats when he has no hunger and stimulates his jaded appetite with condiments, alcohol, and seven course dinners. He over-indulges in sex and haunts dens of vice to excite his surfeited appetite. Obscene pictures, pornographic literature, novels, plays, and movies serve the same purpose. He wars against people whom he does not know and with whom he has no individual quarrel. He litigates, talks scandal, and is over-aggressive. He is afraid of old age, death, destitution, of losing his job or the good opinion of his fellowmen; he is afraid of war, of pestilence, and he is desperately afraid of being afraid. Not even this feast of fear satisfies him. He stalks the theatres for more, and reads books which make his blood run cold with the unnatural horrors they describe.

Man's over-appetitiveness results from the dominance of the gregarious drive. He came to live in groups to implement his instincts. The pack provides a feeling of security even when the individual is more insecure in the group than by himself. A greater measure of significance is experienced when one member of the human community dominates his fellowmen. Hence arises the powerful secondary drive which forces human beings to live in ever bigger groups. The gregarious drive is powerfully reinforced by

ligion, conventions, codes and morality at the disposal of society.

The purpose of the life force in causing this psychological disturbance and breaking up the wholeness and health of the human mind, is to compel man to take the next step in the evolutionary process. Thus far in the history of development man had to use his mental faculties to cope with adverse conditions external to himself. Now he is constrained to deal with inner realities. Insight into the nature of his own being, some control over the powers operative in him, and ultimate emancipation from them have become vital to his survival. This liberation can be achieved only by establishing contact with a form of energy that is free from the socially obsolete qualities inherent in man.

the secondary drives of altruism, tenderness, and sympathy. The balance of power between the individual and the altruistic drives was upset. The over-appetitiveness of group-man in its turn resulted in the fact that the individual could no longer satisfy his appetites by himself and began to exploit his fellow beings. The group, in its effort to prevent exploitation and to preserve itself, restricted not only the satisfaction of the over-emphasized desires, but also the natural primary instincts themselves. Frustration in itself leads to aggressiveness and over-appetitiveness and thus completes the vicious circle.

The group sanctions the altruistic drives and tries to strengthen them by exhortation, education, punishment, and reward. The consequences are far reaching. Man's civilization has become a feverish scramble for the material satisfaction of over-emphasized desires and wants. These in themselves have become bottomless pits incapable of final satisfaction. Luxury calls for more luxury; speed, for more speed; wealth, for more wealth; and so the social machine is accelerated to the point of mastering its master and threatening the extinction of man. Man's social ideal has been narrowed almost entirely to a process of vegetation and to ever higher standards of living. Man has enslaved the animal, his fellowman, and the machine. His efforts at emancipation have resulted in regimentation and total enslavement for the simple reason that he is first enslaved by his own appetites. The tragedy of this development is that man has ceased to be whole or healthy. He is torn between his powerful primary drives and his weaker tertiary drives. But the latter are enhanced in strength by the support of the group and all the weapons of law, re-

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CHAPTER V

MENTAL CONFLICT AND
THE ESCAPE MANIA

We have seen how man's mental and emotional wholeness was broken as a result of the codes, conventions, and taboos of society, and how the drives supporting the individual came in conflict with those supporting the group. Man has long sensed this dichotomy in his being. The savage, unable to understand how he could be impelled by forces inside himself to do things against his will, postulated the existence of good and bad spirits which "possessed" him and made him do right or wrong. For the last two millenia Christianity has been talking about the "evil," the "Devil," the "Old Adam," or the "animal" in man. All these designations refer to those aspects of the instincts and their supporting drives of which society disapproves. On the other hand, we speak of the "good" or of "God" in man by which terms we commonly understand the altruistic drives within us.

This situation might be made clearer by arranging the primary, secondary, and tertiary drives in the following manner:

*Drives**Social Attitudes*

Self-preservation

Procreation

Self-realization

"Evil", "Devil", "Old

Adam", "Animal"

Anger

Fear

Aggressiveness

Acquisitiveness

Gregariousness

Codes, Conventions, Taboos

Submissiveness

Altruism

Sympathy

Tenderness

"Good", "God"

Man is a physical whole and can be hale, hearty, and healthy only as such. Similarly is he a psychical whole and he cannot be healthy or holy if the wholeness of his mind has been disturbed. But this is just what has happened. Man's psychological back has been broken over the gregarious drive. His personality has been fractured into parts, and his mind has become the battleground of the forces of "evil" fighting the powers of "good"—of the "Devil" fighting "God." Herein lies the cause of his mental conflicts and the origin of his social and mental sickness.

The group will not allow the individual to function in terms of over-emphasized desires and wants and, in reaction to man's over-appetitiveness, sometimes even refuses him satisfaction of his normal, basic drives. This puts the conscious, responsible self, or the ego, in a psychological vise. Since they are his drives and he has his being in them, he cannot contract out of them or with impunity deny them. If he satisfies them, he incurs social displeasure and is confronted with the catastrophic threat implied in the social attitude. In his helplessness, the ego solves the dilemma by refus-

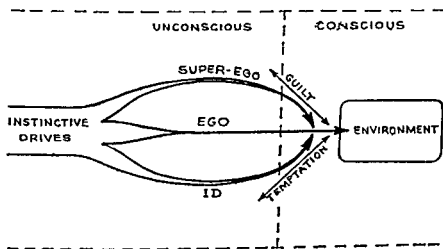
ing to acknowledge the existence of the socially disapproved forces within him. He turns a blind eye to them or represses them and naively considers them as being external to himself, constantly tempting him and bidding him to do evil. Psychology refers to these drives as the "id" forces. Behavior can only be an exact replica of the conscious and unconscious mental picture. By refusing to acknowledge the existence of the id forces, the ego compels them to manifest blindly. That is, it forces them to break off from the conscious stream of energy, to camouflage themselves and to manifest in forms which are not recognized either by the ego or by society.

The ways in which the id forces trick man are as numerous and as ingenious as those of the Devil himself, which indeed they are. Because of the great strength and cunning of the id and its constant demands for satisfaction, as well as the pleasure it can give and the pain it can inflict, the ego will satisfy it directly when society is looking the other way. The group, being cognizant of this fact, has built a censor, or a watch-dog, in the deeper aspects of unconscious energy called the super-ego which is ever alert to id and ego cooperation. The super-ego is partly innate and primeval like the id, partly conditioned in early life and therefore unconscious. It incorporates the great Father and the wise Mother as historical prototypes evolved in the history of the human race. It symbolizes the eternal challenge to man that he must become ever greater and other than he is. Its still, small voice holds the ego responsible for conforming to the social codes, conventions, and standards of morality introjected during infancy and childhood.

The super-ego is in every way as irrational and demanding as the id, constantly asking for more sym-

pathy, altruism, and "goodness." The task of adaptation to the environment would be impossible if the ego followed out the behests and complied with all the demands of the super-ego. Hence the latter, finding the ego constantly sinning against its dictates, embues the conscious self with a sense of guilt which can only be expiated by punishment, self-imposed by the ego or solicited from society.

The following schema represents the fractured personality.



Thus man is torn between the id, ego and super-ego. He never escapes from this conflict awake or asleep. As a result the task of adaptation becomes difficult and sometimes impossible. Man develops a distaste for the realities outside as well as inside himself and tries to escape. Since the id, ego and super-ego are three parts of a whole, the escapes from the conflict are just so many ways in which the super-ego, ego and id manage to reunite and to give a temporary sense of wholeness. The conflict is mental and therefore

the escapes must be mental. These escapes are numerous, and it would be no exaggeration to say that man spends about one-third of his time, money and energy trying to assuage his anxieties.

The underlying mechanisms, as well as the purpose of all forms of escape, are always the same whether they be mental or physical. Man's frequent haven of rest is the daydream. Every individual has his own particular daydreams which serve to satisfy the split forces of his personality simultaneously and give him a spurious sense of wholeness. Desire for money, love and a feeling of significance are usually very strong in the id; the ego falls short in the task of adaptation to the environment; and the super-ego finds fault with the ego and gives it a sense of guilt. Hence the fact that these items feature strongly in the usual daydream. The dreamer starts off by achieving fortune, fame, and power quickly and honestly, thus simplifying the process of adaptation in his imagination. Having provided this false foundation of existence, he goes on to satisfy the claims of the super-ego and the id. He buys a cottage in the country for his old mother, puts her in silks, and surrounds her with servants. He sends his brothers and sisters to the best schools and colleges, and if one of them is especially unbearable to his id or super-ego, he buys him a well-stocked ranch on the other side of the globe. The dreamer does not scruple to devise a sad and beautiful funeral for those members of the family whom he cannot accommodate within the scope of the daydream. He writes checks for hospitals, drops silver coins into the cups of grateful beggars, and ultimately dies—with everybody shedding tears. Meanwhile, the id forces are not forgotten. With everybody well out of the way, the dreamer dwells in a cloud

of approbation and in marble halls with the lady or ladies of his love, waited upon by valets, butlers, and chauffeurs, who worship the very earth on which their benefactor treads.

There, in the imagination, the dreamer has satisfied the demands of the id, ego and super-ego spuriously, thus re-establishing the mental whole momentarily and escaping from conflict and reality. The split personality, however, remains to face the practical situation and the daydream leaves the dreamer no more qualified to deal with reality than he was before. The excessive dreamer may drift from bad to worse until the day dream becomes a reality to him and he walks about the mental hospital believing himself to be a king, a saint, or a millionaire.

The box office success of a play or a motion picture depends entirely upon its ability to satisfy the conflicting demands of the different forces in the split personality. Comfortably seated in the dark and subject to the suggestibility generated by the group, the dreamer finds little difficulty in identifying himself with the hero who is honest, altruistic, tender, brave and moral, yet makes a large fortune and becomes powerful and famous. He not only has all this, but finds himself applauded by his fellowmen, rewarded by society and admired by the women of his desire. The dreamer finds, to his utmost satisfaction, that the manhandling of the boss by the hero instead of bringing instant dismissal, leads to the hero's promotion and either the punishment or the ultimate repentance and reformation of the employer. Qualities as primitive as those of the cave man sometimes find satisfaction in an act of heroism of the highest order. Novels dealing with love, power, riches, crime, murder or holiness are all so many escapes from reality. Read-

ing, studying, gambling, and a host of other mental drugs accord man an opportunity to steal away from reality into a world of fantasy where he finds refuge from the conflict in his bosom.

Physical drugs enable millions more with a less lively imagination and a more practical mind to lose touch with reality and to escape into fantasy. By poisoning the more sensitive parts of his nervous system, the drunkard suspends coherent thought, dulls his senses, blunts his critical faculties, and loses his grasp on the practical situations of daily life. In this condition he finds it possible to indulge in the fantasy of the day-dreamer, the movie fan, or the novel reader.

The necessity for expiation of sin or guilt is a part of the mechanism of split personality. The demand for suffering by the super-ego is part of the escape. The wages of sin are death and suffering. That is the basis on which the super-ego has been conditioned, and death and suffering it will have as payment for the many transgressions against its dictates. Mankind goes to war in part for the suffering it entails, just as a criminal sometimes commits a crime, or a child an act of delinquency for the punishment that is to follow. It is a universal trait in man to punish himself so that he can find an escape from the self-reproach, the feeling of inadequacy, or the anxiety and the restlessness which are the instruments of torture in the hands of the super-ego. This fact explains why discomfort is so often mistaken for virtue by the Puritan. All forms of escape have punishment associated with them, but the further the escape is from reality, the longer it lasts, and the blinder it is, the more severe is the punishment.

Illness, mental and physical, supplies another illustration of the fact that punishment is an integral

part of a deeply unconscious form of escape. The "shell-shocked" or "battle-fatigued" soldier, whom we referred to previously, runs away from the front lines on a stretcher and thus satisfies the id. Neither society nor the ego knows what has happened, but the deeper aspects of the super-ego have not been deceived and demand dire punishment for the offense. There is no shorter cut to infantilism and escape than illness. Give the patient a soft, all-enveloping, evenly temperatured bed, dimmed lights, silence, freedom from responsibility and shock, and a solicitous family, and he is figuratively back in the mother's womb.

Escapism is generally considered the earmark of a dying civilization. The unending struggle between the warring forces in the personality robs man of vital energy and his will to live. His ways of escape are legion, and they are all inferior methods of dealing with inner conflicts, external reality, and the challenge of higher development. To fight them is to aggravate them. It is the cause or origin of the trouble that needs treatment—not the symptoms.

CHAPTER VI

THE CAUSATION AND STRUCTURE
OF MENTAL ILLNESS

The fact that a diseased body is accompanied by mental reactions gave rise to the belief, that mental disorders must have a physical basis. The somatogenic school, comprising both medical scientists and outstanding psychologists, are still of that opinion. Quite recently Jung, a life long proponent of the psychogenic school, expressed the opinion that schizophrenia may be due to a chemical condition of the body rather than to a disturbance in the mind.

While this point of view is well founded in fact, it has been known for a long time and it has become increasingly more apparent that the mind can become diseased as an organ, and that pent-up, repressed emotional states which cannot be discharged in action may manifest in physical illness. Asthma, mucous colitis, stomach ulcers, heart disease, and other physical illnesses do develop as a result of mental disturbances. Even bacterial invasions may be facilitated by mental tension. The same intimate psychosomatic relationship between mental and physical energy is recognized in the treatment of illness. A patient suffering from pneumonia and an unconscious wish to die will benefit little from the best medical aid if the disease seems to him the solution of his problems. On the other hand, a patient with a will to live who has developed the same disease may respond readily to inferior

medical care. People in a positive state of mind have frequently survived when physicians have proclaimed their illness incurable. Suicide can take place only when extinction becomes overwhelmingly desirable and death itself may not be possible until the will to die is irresistible.

There is also a close resemblance between mental and physical disorders in their origin and structure. Generally speaking, the body is ill when the physical whole has been disturbed by some organ that is unable to harmonize with the rest, or by the intrusion of some foreign growth or bacterial invader that feeds itself at the expense of the body. In the same way, an existing mechanism in the mind or some disturbance in mental energy may not conform to the legitimate demands of the psychic organization as a whole, and so cause mental disorder or psychic death.

Split personality may be considered such a disturbance in the mind. The dynamism of split personality is operative in all people at all times and its manifestations are invariably a hindrance in the task of social adaptation and individual self-realization. In this sense sanity is only a matter of degree. When a man carries on more or less successfully notwithstanding his mental and emotional handicaps, he is generally considered sane. When he barely manages to do so, he is neurotic. When he cannot cope with the situation at all or becomes a source of danger to himself and to others, he is called insane or psychotic.

The mechanism of split personality is so pervasive that the degree or normality can be measured only by the extent to which insight or control is present or lacking. The sane man knows the nature and degree of his irrationality and, because of this knowledge, has gained some control over his mental aberrations.

Many people dislike psychology because it reveals the disconcerting fact that a blind conviction in our sanity is often a measure of our insanity. All mental illness provides an escape from reality, and the further the escape and the greater the blindness to its nature, the worse is the illness and the more plausible is the explanation of its origin. When a person wishes to excuse himself from an unpleasant engagement and is honest with himself, he pleads a headache consciously. When he can face neither the engagement nor his dishonesty, he develops a headache unconsciously. When he is sick of life, he may commit suicide. When he cannot face life or death, he may go into the street and have a convenient accident, or develop pneumonia and die by an act of God.

In the so-called normal field of life we do not consider people abnormal merely because they have slight aberrations. For example, everybody forgets things when there is seemingly every reason to remember them. But forgetfulness is a handicap in the task of adaptation to environment and sometimes can be sufficiently severe to lead to serious consequences. A man confronted by a marriage he cannot face and by a lack of courage to say so, may develop amnesia and be found wandering miles away when he is expected at the altar. There are instances on record where people forgot their identity for as long as ten years, and, after regaining memory, suffered with amnesia for the intervening period.

Everyone blames external circumstances at times for difficulties which result from his own shortcomings. Harboring a grudge is a handicap in inter-personal relationships, causes social and international strife, and may become a disqualification for self-realization. Even in its mildest form it robs the individual of the

ability to see himself as he really is and to deal with his problems as inner realities. In aggravated form it produces the paranoic who interprets all his experiences in terms of his complex, sees the external world through the colored glasses of his own defects, and mistakes id and super-ego dictation for the voices of his imaginary temptors and enemies.

It is not difficult to understand that a condition of mind which consciously wants to forget can deteriorate into a condition that forgets unconsciously; or that the daydream, of which the personality is conscious, can gradually become unconscious and a substitute for reality; or that taking offense as an escape from a feeling of guilt can be the semi-conscious forerunner of projection and this, in turn, can deteriorate into paranoia. It is more difficult to understand how a person can become physically ill, or have an accident, or die in the same way and for the same reasons. Yet pleading illness as an excuse from a difficult or unpleasant situation is common and within the experience of everyone. Sometimes it is necessary not only to convince others of one's illness, but also oneself, and the only way of doing this is to believe one's own lie. Once illness has been auto-suggested on this level it may become serious, considering the fact that mental energy is dynamic enough to produce almost any physical result. This is particularly the case when the situation from which the personality wishes to escape persists and the lie becomes permanent.

Given a particular personality structure, every neurosis and psychosis solves in the most economical way the conflicting demands of the id, ego, and super-ego simultaneously and spuriously. The soldier, facing the enemy and almost certain death, loses courage. The id force prompts him to run away. The ego can-

not do so in the manner prescribed by the id, because that would mean facing a court-martial or social ostracism, or both. The super-ego forbids such cowardly behavior very strongly and demands of the ego nothing less than the supreme sacrifice. The hysterical condition that results from the conflict must solve the dilemma in such a way that all these forces of the personality are satisfied. The personality suffers "shell-shock" or "battle fatigue" in one of its many forms and is declared unfit for combat. The id force, being entirely unethical and amoral, does not discriminate between courage, cowardice, or dishonesty. Its chief concern is the removal of the personality from the danger zone, and whether the soldier gets away on his legs or on his back is of minor importance. The ego, whose principal task is to adapt the personality to the environment, is satisfied seeing that society accepts responsibility for the disabled soldier. The semi-conscious part of the super-ego rests because while the neurotic soldier is not a wounded hero, he is nevertheless considered a war casualty. The deeper aspects of the unconscious, which cannot be deceived, hit back at the ego by giving it a sense of guilt or sin which can only be expiated by suffering, and this is supplied by the physical and mental condition of the patient. It is for all the world as if the id, ego, and super-ego sit around the conference table on the unconscious level and force their decision on the conscious aspect of the ego.

The same sort of explanation applies to accident proneness. A man, in serious financial difficulties, is knocked down and very nearly run over by a junk wagon. The fault is entirely his own, as he stepped blindly into the street. However, when he picks himself out of the gutter, his emotional reaction is one of

disgust rather than fear. An effort to analyze his emotional reaction brings to light the fact that he would not have been disgusted if the vehicle had been a Cadillac rather than a junk wagon. His train of thought developed into a daydream in which he is taken to a hospital. His friends call with gifts and expressions of sympathy and praise. His employers assure him that he is badly missed. The owners of the Cadillac call to apologize and press into his unwilling hands a check which enables him to settle his debts and go on a well-deserved vacation. We now begin to see the workings of the unconscious. An accident not only solves the problem of split personality forces but solves it in terms of the relative strength and the nature of the demands of these forces. When the super-ego is moderately strong the accident may serve the purpose of providing id satisfaction and inflicting a certain amount of punishment to satisfy the super-ego. But if the super-ego is very strong, as in the above illustration, then instead of permitting an accident that satisfies id demands it inflicts an accident that punishes and humiliates the ego for entertaining id demands. The moral is that sometimes there is nothing like a suitable accident to square the outer and inner realities. Hence arises the psychological phenomenon of being accident prone.

More serious mental disorders are the result of greater deviations in the relative strength and inter-relationships of the id, ego and super-ego, resulting in different types of split personality. The criminal, the psychopath, and the neurasthenic are all predominantly id-identified personalities and their different behavioral patterns are determined by the relative strength of their respective super-egos.

The legitimate criminal has an underdeveloped

super-ego which allows the conscious ego to conspire with the id in fulfilling id desires. The super-ego, while not strong enough to prevent this alliance and the resulting anti-social behavior, nevertheless becomes angered and reinforced by the constant violation of its tenets. In time, it forces upon the ego an accumulated sense of guilt which demands punishment and interferes with the planning process so that the offender leaves incriminating evidence, is arrested, and expiates his sin.

The psychopath, on the other hand, has a strong and tyrannical but corrupt super-ego, induced by a social environment that demands strict conformance to the social mores but that infringes those standards itself. It is a case in which what the parents are shouts so loudly that the child cannot hear what they say. The id and ego in this instance become allies and declare war on the super-ego, its surrogates and their authority, discipline, and established interests. The psychopath robs the bank, holds up the train, shoots the policeman, deceives his best friends, holds virtue cheaply and generally flouts the common decencies. He is the super-ego-goaded id running amuck.

The neurasthenic has a stronger super-ego than the psychopath, but he also is id-identified. He is controlled and guided by the pleasure principle. His main purpose is enjoyment, culling the pleasures of life without paying the price in effort or application. He indulges in sex, but avoids the responsibilities of family life. He luxuriates in emotions without achievement. He flits from one source of amusement to another where the diversion is created by the group rather than by himself. This stolen emotion sustains him while it lasts, but leaves him depressed and bored with his own company. Eventually he ceases to find relief in the

simple things of life and he craves more elaborate, fantastic, or depraved modes of emotional stimulation. He underfunctions physically, emotionally and creatively and thus violates the basic principle of the life force. The super-ego disapproves and is strong enough to fight the id, appropriating energy from the main stream to do so. This leaves the ego without energy, feeling tired and disinterested.

The anxious personality has a strong super-ego, but is also id-tied. There is no permanent identification of the ego with the super-ego, but rather an oscillation between the super-ego and the id. At one moment it satisfies the id, and at another moment it identifies itself with the super-ego. *Id identification causes severe guilt.* This guilt plays an important role in causing anxiety. Psychological guilt can be expiated only by punishment, and it is the unconscious expectation of this punishment which causes the feeling of apprehension and anxiety. Because of the oscillation between super-ego and the id, the anxiety personality is subject to most of the neurotic symptoms. The outstanding feature of the anxiety neurosis is a feeling of apprehension, sometimes interpreted as a presentiment of impending disaster. Neurasthenia manifests, hysterical symptoms are common, mild forms of obsession and compulsion almost invariably enter into the picture, *and the personality experiences elation and depression,* and feelings of inferiority and superiority in his alternating moods.

In a borderline case, the vague and general feelings of nervousness and apprehension are inclined to attach themselves to something definite. Fear of death, destitution, the police, crossing the streets, the dark, lightning, and such are examples. Preoccupation with the process of breathing, swallowing, or some other

autonomously-controlled physical process can become a source of great distress.

By far, the most common way in which the anxiety personality develops a sense of guilt is through his transgressions against the accepted standards of his sex or love life. While sexual indulgence to no purpose or without acceptance of responsibility by a person who has identified himself with the id, will produce neurasthenia, the same kind of behavior with a strongly developed super-ego will result in anxiety. In severe cases of the over-conditioned super-ego, even transgressions in thought are enough to cause anxiety.

The cause of obsessions and compulsions is the identification of the ego with the super-ego and the repression of thoughts or acts associated with the id. Usually these people are entirely "good" from the social point of view, and totally blind to the existence of the id force in them. The clergyman who suffers from obscene thoughts is a good and highly conscientious man who believes implicitly and blindly in what he preaches and who schools and disciplines himself to carry out the behest of the super-ego and to deny and repress the id. The obsessional neurotic suffers from almost constant preoccupation with an idea or thought which he cannot get out of his mind. The compulsive finds that he cannot resist doing a certain thing over and over again, except at the price of extreme discomfort. The idea that obsesses the patient may be anything provided it fulfills the two-fold purpose of the neurosis, namely, to speak symbolically of the mental condition and to supply the escape from reality. One man complains that he is tortured by the idea that he might cut his throat. Another patient suffers from the idea that he may throw himself out of the window. A young woman

doctor, who is exceptionally able and conscientious, cannot help thinking that everything that she does at the hospital is wrong. Sometimes she spends the whole night trying to convince herself from textbooks that she has made no mistake during the day. In each of these three cases, the idea caused so much distress that the patients had to give up their work. And so it goes. These people, however, rarely do the thing they are afraid they might do.

In the case of the compulsive act, the ego transgresses or wants to transgress in thought or deed against the super-ego, and the latter punishes it for trespassing. It is a sad thought that practically all our so-called "virtues" are often no more than so many ways of expiating our sins against the super-ego. A woman has the tendency to transgress against the morals dictated by monogamous marriage. The super-ego finds her unclean, and projects this situation in the form of painful neatness or overcleanliness.

The person who suffers from compulsiveness may have to do almost any conceivable thing. Look for fire where he knows there cannot possibly be any; count and recount the window panes when he knows how foolish it is; write and rewrite a letter which he can never get perfect; walk so as to avoid the crevices or the stones in the pavement; wash his hands; touch certain things. These are but a few examples of the more common forms of compulsive acts. The compulsive act is repeated until the patient is exhausted, then the impulse leaves him only to make its reappearance when he has regained some strength. It is like the old fashioned hell that burns the sinner to a cinder, then allows him to regain vitality so as to consume him again. Sometimes these people are driven to despair, and not infrequently to suicide.

Compulsive and obsessive people usually have no sense of humor, because the basis of all humor is the recognition of the different parts of our personality and their relationship. It is well to know that we all have the same defects although they manifest in different ways. Hence the therapeutic value of a sense of humor and the reason why most jokes are associated with those aspects of the moral code against which man most commonly sins—sex, monogamous marriage, religion and educational pedantry. A sense of humor, therefore, is the acknowledgement that we, too, are made of common clay, and it is at once the source of wholeness and health and the foundation of good fellowship with our fellow sinners.

The fundamental cause of hysteria is *infantalism*, or a refusal to accept responsibility for oneself in some respect or other. In terms of split personality, the hysteric has a weak ego, almost engulfed by id and super-ego forces. The id, by regressing to infancy and intra-uterine life, finds sickness the shortest cut to the privileges of childhood; the bed or death the best substitute for the safety of the womb. The super-ego finds expiation of guilt in sickness and death. The ego finds freedom from responsibility in ill health. Once the id, super-ego, and the ego on the unconscious level are satisfied that physical disability is the best escape from an intolerable situation, the mind can affect the body practically in every way known to medical science. Sensory, motor, visceral, organic and mental disturbances without a physical basis are common phenomena in the hysterical syndrome. Meanwhile to camouflage the real situation, the patient over-emphasizes his symptoms, stresses his emotional reactions, solicits and demands special attention, and generally dramatizes his condition.

While the difference between the neuroses and psychoses is one of degree rather than of origin and nature, a wide gulf divides them in respect to the relative strength and the resulting relationship of the id, ego, and super-ego. In the neuroses the ego resents and fights the encroachment of id and super-ego forces and tries to escape from their stranglehold. In the psychoses, the ego has been engulfed by them and has accepted their over-lordship. The schizophrenic's ego has been led captive by the id and super-ego from the world of reality into the world of fantasy where they reign supreme and the ego is their servant. In the manic-depressive psychosis the ego takes turns in serving their will. In the manic phase it is id-dominated; in the depressive phase it has to pay the price in suffering for its manifold sins against the super-ego. The dual personality represents the id as Mr. Hyde, and the super-ego as Dr. Jekyll. In the neuroses man clings tenaciously to what foothold he has left in the world of reality; in the psychoses he has become a resident in the world of unreality.

Man, as primitive and as child, mixes fact with fantasy and does not discriminate clearly between the world of material and social reality and the world of the imagination. In modern civilization the adult is constantly called upon to face reality and flee unreality. However, he spends an increasing amount of time in daydreaming, going to the movies, reading fiction, watching games, or in some other activity which affords relief from the discomfort of living in reality. In severe cases he becomes psychotic and returns to his primitive or childhood state. As man is now constituted he is incapable of facing reality. His natural home is reality mixed with fantasy, and mental health depends on the right mixture of these two elements.

Through the subjective imagination we escape from reality into the quicksands of illusion, delusion, hallucination, fanatical belief and insanity. Through the objective imagination we achieve mental health and experience a greater reality in art, truth, knowledge and the spiritual realm.

CHAPTER VII

MENTAL HEALTH THROUGH
SELF-UNDERSTANDING

Subjection and enslavement to irresistible impulses or to individual and mass escape machanisms is degrading and destructive. It makes the task of adaptation and higher development very difficult if not impossible. Moreover, it causes futile and ceaseless suffering which leads to mental and nervous exhaustion and to the many other ills with which society and the individual are beset.

The first and perhaps most important rule of mental health is to accept ourselves, our problems, and our life situations as we find them and to proceed from there. Life is becoming increasingly more complex and difficult and its problems more insoluble. The reason is not far to seek. The purpose of all living matter is higher development and the biological goal necessitates scaling ever higher and more threatening peaks in the ascending climb. By running away from the tasks and responsibilities of practical life, no matter how plausible the pretext, we sidestep the inexorable challenge of the life force and consequently must pay the price in mental and social ill health and death.

The second task of mental hygiene is to emancipate man and to make him whole and healthy once more. It must be remembered that the wholeness of the personality has been broken by the refusal of the ego, under pressure of society, to accept the realities of its inner being. Merely trying to escape from the inner reality and its external concomitants is obviously sense-

less. On the other hand it is equally useless to advocate the abolition of methods of escape while man's personality remains split or broken. Civilization, as we know it, and for that matter life itself, would be impossible if it were not for these temporary escapes. There are numerous well-intentioned organizations that try to abolish drinking, smoking, the movies, gambling, war, prostitution and the like. There is hardly an escape mechanism without an organization to abolish it.

It is not only futile to fight the methods of escape but it is dangerous as well. If people are willing to pay the price that war and illness demand as escapes from reality, it is doubtful indeed if there is any price that they will not pay. By organizing and prohibiting the more straightforward forms of satisfaction, usually disapproved of by society, the forces that seek reunion dig deeper into subterranean passages and find satisfaction in more insidious and less obvious but more destructive and costly ways. Drinking, organized out of existence, might easily manifest in the form of religious fanaticism, which, though socially approved of, probably is far less desirable from a psychological point of view. History is replete with instances of massacres and atrocities committed in the name of God. There is no point in turning the healthy sinner into the hypocrite.

The sane and rational thing to do is to accept these forms of escape as necessary evils which afford brief periods of rest from inner conflict and to deal with them objectively. Preoccupation by them, or efforts to explain one symptom in terms of other symptoms—like trying to explain war in terms of economics—are just two of the many ways in which the super-ego and id forces trick the individual and collective conscience

by diverting attention from the obscure cause to the spectacular symptom. Our natural reaction to enslavement is to fight it directly, but in this sense it would be perfectly true to say that "the way to hell is paved with good intentions." All efforts to legislate drugs out of existence only aggravate the trouble. The experiments in prohibiting alcohol and gambling are cases in point. Punishment is a part of the mechanism of escape and therefore cannot be a cure for it. Telling oneself or some other escape maniac to exert will power or to think of the consequences is useless. The more strenuously this is done, the more distressing do the symptoms tend to become. There are several reasons for this apparent paradox.

In the first place, overt action inevitably results from holding an idea in the mind. By fighting these temptations, one is constantly concentrating on them and the emotional ideas associated with them. Charging the mind not to drink has about as much value as telling oneself not to fall from a six inch board suspended five thousand feet in the air. It fixates the idea of drinking or falling and the result is drinking or falling without wanting to do so. Fighting the bottle often ends in celebrating the victory.

There is another reason even more insidious. By suppressing these temptations one strengthens the very mechanism that is responsible for the trouble. Every "don't" appropriates some energy from the main stream to support the policeman in the super-ego, while the id force helps itself to a bigger portion to gain its objective in the face of increased opposition. The result is less energy for the ego, a fiercer fight between the super-ego and the id, and deeper and darker passages through which the split forces of the personality must find spurious wholeness. Then there

is the sense of sin or guilt to be considered. Every resolution not to do it again, when followed by defeat, makes the personality feel inadequate and inferior and enhances the burden of sin which demands suffering and punishment by way of expiation.

The third direct step on the path to mental health is the search of self-understanding. To understand the value of self-analysis we must once again refer to the origin of split personality. It came about through the refusal of the ego to acknowledge the inner realities of its being. Self-analysis is an effort to find out, by a process of associative thinking, what these diverted forces are, and a determination to accept them and to deal with them consciously and practically. The process of psychotherapy amounts to nothing more than giving the patient an insight into the mechanism of split personality and a reorientation in relation to it. The degree of wholeness and health that can be brought about in this manner is directly dependent on the level of conscious insight and objective control achieved.

Herein, however, lies the chief difficulty. Self-analysis means an ever questioning attitude of mind, a constant watchfulness, and a very high level of concentration. This task is difficult in itself, but it is made much more so by the refusal of the super-ego and the id to reveal and surrender themselves to the ego. Their power of resistance to discovery and their ingenuity in eluding the vigilant eye of the ego are almost diabolical in their persistence and subtlety. These unconscious forces are very distrustful of the ego, not only as regards its intentions and dependability but also as regards its ability to satisfy them in the face of the social codes and conventions which prohibit them. Nor are they needlessly afraid. In its weak-

ness, the ego has betrayed them since infancy. Moreover, the greater part of these forces can never be satisfied without placing the ego in an impossible situation. Accepting them is one thing, satisfying them in practical life is an entirely different thing.

Also, an attitude of mind of brutal frankness is absolutely necessary. The ego has to face the fact squarely that there is not a crime or a vice in the calendar that is not registered in the personality and that does not manifest directly or indirectly; that its very dislike of certain traits of character in others is determined by similar defects in its own being; that it sees the mote in its neighbor's eye not so much notwithstanding the beam in its own as because of it, and that, in this sense, it judges itself when it judges others.

To prevent mere subjective introspection or mind wandering, self-analysis should limit itself strictly to one defect at a time and the personality trait that is most troublesome should be tackled first. A refined, well-educated man developed a passion for boxing contests. This weakness was an unending source of embarrassment and discomfort to him. Irrespective of his professional, social and financial obligations and notwithstanding his good resolutions, he had to go where and when a major contest was staged. On several occasions this compulsion threatened his career and his domestic status. In desperation he decided to seek the cause of the trouble through self-analysis.

Why was he interested in boxing? Why not? Boxing was the noble art of self-defense! Or was it? In all his life he had never been called upon to defend himself. Moreover, if that were the reason, why did he not take boxing lessons? The very thought was abhorrent to him! The answer to his question was mere rationalization. For about three years he con-

tinued to ask questions and to examine the answers. He became so excited during contests that his heart nearly failed him on several occasions. Why? As a rule he did not know the contestants from Adam, yet he would invariably choose sides. If his chosen candidate won, he was elated for days afterward. If his choice lost he was unhappy and depressed. Why?

Then one evening he noticed that one of the contestants resembled his father very closely. To his dismay, he discovered that his father's double was the man he had earmarked for a thrashing. Could it possibly be that he wanted his revered and beloved father beaten up? The thought seemed shocking and sacriligious! Yet it persisted. Could his father have done anything to deserve such a thought, Then he began to remember a series of incidents long forgotten, which at this point he interpreted as acts of violence against his person rather than chastisement administered for his own good as he had previously believed. Erelong he had worked himself into a red hot passion against his father.

Recalling and experiencing the repressed emotion is called abreaction and is a sure sign that the analysis is bearing fruit. Experiencing the same emotion with each new memory is called catharsis, or an emotional purge, without which analysis is abortive. So pre-occupied did he become fighting his father that he was oblivious of the fact that he had completely lost his interest in boxing. As the emotion waned he gained greater insight into himself and a better understanding of his father. To know is to forgive and in due time came a reorientation which made him feel sorry for his father and develop a friendly attitude towards him.

When these unconscious forces have been recognized

and consciously accepted, there still remains the all-important task of satisfying them. It is obviously impossible to give direct satisfaction to them in practical life. Granted, for instance, that the instinctive drives are accepted for what they are and that their beauty and constructiveness are realized, this still does not mean that they can always be satisfied. Society and the super-ego will not permit it. Moreover, there is the surplus energy associated with the instincts to be considered. Satisfying overemphasized appetites does not make for mental health. Where, then, must the line be drawn in practical life between the satisfaction of these unconscious forces and their denial? It is obviously impossible to discuss each of these drives or even the major part of them from this point of view. But a fourth rule of mental hygiene, strictly adhered to, will go a long way towards giving as much satisfaction as is healthy. The injunction is to live morally, simply, and dangerously.

Morality is a wholly artificial form of conduct, based largely on what is materially or financially sound and, for that reason alone, sometimes highly detrimental to the process of higher development. But being moral leads to the simplification and economy of life. It is the easiest way out of an impossible dilemma. No matter how beautiful and constructive the inner drive may be, if a man satisfies it against the dictates of society and his own conscience, he may create a psychological problem worse than the one he is trying to solve.

Living simply makes the foundation of physical life more secure, safeguards against vegetation, and simplifies the task of adaptation to the environment. All great men had to reduce their lives to absolute simplicities in order to attain the higher objectives of human

tinued to ask questions and to examine the answers. He became so excited during contests that his heart nearly failed him on several occasions. Why? As a rule he did not know the contestants from Adam, yet he would invariably choose sides. If his chosen candidate won, he was elated for days afterward. If his choice lost he was unhappy and depressed. Why?

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and consciously accepted, there still remains the all-important task of satisfying them. It is obviously impossible to give direct satisfaction to them in practical life. Granted, for instance, that the instinctive drives are accepted for what they are and that their beauty and constructiveness are realized, this still does not mean that they can always be satisfied. Society and the super-ego will not permit it. Moreover, there is the surplus energy associated with the instincts to be considered. Satisfying overemphasized appetites does not make for mental health. Where, then, must the line be drawn in practical life between the satisfaction of these unconscious forces and their denial? It is obviously impossible to discuss each of these drives or even the major part of them from this point of view. But a fourth rule of mental hygiene, strictly adhered to, will go a long way towards giving as much satisfaction as is healthy. The injunction is to live morally, simply, and dangerously.

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Living simply makes the foundation of physical life more secure, safeguards against vegetation, and simplifies the task of adaptation to the environment. All great men had to reduce their lives to absolute simplicities in order to attain the higher objectives of human

tinued to ask questions and to examine the answers. He became so excited during contests that his heart nearly failed him on several occasions. Why? As a rule he did not know the contestants from Adam, yet he would invariably choose sides. If his chosen candidate won, he was elated for days afterward. If his choice lost he was unhappy and depressed. Why?

Then one evening he noticed that one of the contestants resembled his father very closely. To his dismay, he discovered that his father's double was the man he had earmarked for a thrashing. Could it possibly be that he wanted his revered and beloved father beaten up? The thought seemed shocking and sacriligious! Yet it persisted. Could his father have done anything to deserve such a thought, Then he began to remember a series of incidents long forgotten, which at this point he interpreted as acts of violence against his person rather than chastisement administered for his own good as he had previously believed. Erelong he had worked himself into a red hot passion against his father.

Recalling and experiencing the repressed emotion is called abreaction and is a sure sign that the analysis is bearing fruit. Experiencing the same emotion with each new memory is called catharsis, or an emotional purge, without which analysis is abortive. So pre occupied did he become fighting his father that he was oblivious of the fact that he had completely lost his interest in boxing. As the emotion waned he gained greater insight into himself and a better understanding of his father. To know is to forgive and in due time came a reorientation which made him feel sorry for his father and develop a friendly attitude towards him.

When these unconscious forces have been recognized

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Living simply makes the foundation of physical life more secure, safeguards against vegetation, and simplifies the task of adaptation to the environment. All great men had to reduce their lives to absolute simplicities in order to attain the higher objectives of human

existence. The constant cry of civilization is for more of everything. Mental health and wholeness of personality demand the essentials and no more. Much is said about the nutritional value of food, but it is very seldom realized that it is as important to have the right psychological approach to food as it is to eat the particular types which are considered to constitute the balanced diet. There is not nearly as much malnutrition because of the kind of food we eat as because of the wrong attitude of mind we have towards it. Bread and milk and a few odds and ends thrown in are quite enough to keep any man healthy, strong, energetic, and clear-minded, provided he eats them in the sweat of his brow and with a contented mind. There are whole societies of men who live and flourish on less. A four course dinner will not satisfy a man if he hungers after seven course banquets served in luxurious settings. Simplicity in other aspects of our lives is equally necessary and valuable.

Living dangerously means exerting ourselves to our utmost capacity both mentally and physically and accepting life and its responsibilities without reservation. A person may run away from draughts so consistently and lose resistance so completely that he will catch cold in a vacuum. Waiting to marry or to have children until there are the necessary means to hire a nurse and to afford a good school means that many do not marry or do not have a sufficient number of children. Life should be taken as it comes and lived fully. To do work that challenges all one's physical and mental ability, without regard for payment, is invaluable to mental health. There is tremendous underfunctioning in the world, with the result that there is less work for everybody and that few people really earn their living. By functioning to capacity the task of adaptation to

the environment is considerably simplified and our drives are satisfied as fully as society will permit. What is more, a great deal of surplus energy is profitably utilized that otherwise would go toward strengthening the id and super-ego.

There are many super-ego and id demands which cannot be satisfied on even these bases and which must be carried over to the transcendental level of creation. Thus, the fifth rule of mental health is to be a creator. Creation of one's own kind as husband, lover, and father not only consumes surplus energy but liberates creative energy and makes for a more abundant life. It is the creation of things other than his kind that satisfies some of the strongest and most perverted forces of the id and super-ego. Everybody cannot be a Leonardo da Vinci or a Shakespeare, but everyone can paint, sculpt, write, make furniture, design dresses or devise new dishes for the menu. The important thing is to create to the best of one's ability, preferably without accepting financial reward. How does a man benefit by writing plays as a hobby? There is a liberation of his constructive imagination, which is probably dormant in his daily work. Experience and skill in manipulating words are acquired, whereas his usual daily task affords him little opportunity for creative thinking. There are various other qualities of mind such as imagination, inspiration, and creativity which make for life on a fuller plane and which enable him to take his daily routine in stride.

The playwright liberates himself from characteristics which might do him serious harm. The id force wants to murder. That can be indulged in legitimately only during periods of war and, unfortunately for the id, there is not always war. In his play the author can kill to repletion. The id wants the power to make and

to break people; it wants one romance after another, and a host of things which cannot be realized in practical life. There are few forces in the id which cannot receive at least some satisfaction in this way. Consider, for instance, the art of an Epstein which portrays the perverted primitive urges of civilization in the id and the possibility of satisfying those forces in practical life. Shakespeare's Hamlet, Macbeth, Falstaff, and some other characters speak of almost unmentionable drives in the author and in man. Shakespeare saved himself from their madness by creating them, and they have served as lightning conductors to man, in an emotional sense, for many years and will probably continue to do so. The extreme demands of the super-ego can be pacified by lofty themes, noble ideals, and worthy characters.

The value of these principles of mental health is inestimable. But it is improbable that the deeper drives of the id and super-ego will rest completely with the treatment so far prescribed. Id drives like sadism, masochism, perversion or extreme narcissism escape the limits of artistic camouflage and are beyond the pale socially and legally. On the other hand, complete unselfishness as a super-ego demand makes practical life impossible. The final step in mental health lies in the transmutation of personality; in the translation of human nature; and in the regeneration of man.

CHAPTER VIII

THE EMOTIONS AS MOTIVATING FORCES

Until comparatively recently, Psychology did not stress emotions as motivating forces in the personality structure. Emotions were considered of minor importance and some of the most active schools of Psychology excluded them as subjects of study. The functional and behavioristic schools believed that by studying and measuring intelligence and special ability human behavior could be understood and controlled, education could become a science, industry could be revolutionized, and the structure of society, itself, could be altered. By measuring the square peg and fitting it into the right hole, psychology endeavored to eliminate stress and strain from the human psyche and so prevent individual and social disorganization. Unfortunately these high hopes soon petered out. The most elaborate psychograph somehow did not seem to reflect the dynamic personality, and the best laid schemes of guidance and selection often were upset by dynamic factors which entered into the psychograph *but were not of it*.

Psychology is discovering that the controlling factors in the life of man and in the fate of nations are the emotions. A life, well planned by intelligence, based on special ability, and guided by reason, can be ruined by a passing moment of anger, fear, or lust. When man's intelligence is most needed in an emergency, a whirlwind of emotion arises, scatters his reason to the four points of the compass, and leaves his mind a blank. Emotion, not reason, dictates his

to break people; it wants one romance after another, and a host of things which cannot be realized in practical life. There are few forces in the id which cannot receive at least some satisfaction in this way. Consider, for instance, the art of an Epstein which portrays the perverted primitive urges of civilization in the id and the possibility of satisfying those forces in practical life. Shakespeare's Hamlet, Macbeth, Falstaff, and some other characters speak of almost unmentionable drives in the author and in man. Shakespeare saved himself from their madness by creating them, and they have served as lightning conductors to man, in an emotional sense, for many years and will probably continue to do so. The extreme demands of the super-ego can be pacified by lofty themes, noble ideals, and worthy characters.

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a state of emergency. The medulla, which is a part of the adrenal gland, secretes adrenalin. This hormone liberates glycogen from the liver, accelerates the blood flow as well as the intake of oxygen, and so creates the energy which enables the organism to run faster and to fight more fiercely than is possible in an unemotional state. Adrenalin also inactivates digestion and processes of elimination and stimulates the secretion of fibrin which clots the blood when a wound is inflicted.

At an earlier date, William James and the Danish psychologist, Lange, gave an unusual twist to the usual interpretation of the emotions. The general belief is that first a man is afraid and then he runs. According to these two psychologists, a stimulus that usually gives rise to fear and anger immediately puts the organism in a state of skeletal, visceral, and endocrinological readiness. The cortex becomes aware of these physical states, and then the organism experiences the emotion of fear or anger. In terms of the James-Lange theory of emotions, a man runs and is then afraid; he sheds tears and then is sad. In support of this theory, the authors referred to the fact that by a change of posture the emotion can be changed. A person fleeing from a dark room changes fear into anger merely by turning around.

McDougall associated emotions with instincts. Each instinct has its own emotion which constitutes the driving force of that instinct. Anger goes with the instinct of pugnacity; fear, with the instinct of flight; and love, with the procreative drive. Complex emotions are aroused when several instincts and their associated emotions are brought into play simultaneously. When a particular emotion is repeatedly experienced in rela-

fondest hopes, his creeds, his doctrines. Interpersonal, social, racial, and international disturbances are basically emotional disturbances. Mental, social, and at times even physical illnesses have their origin in emotional conflict. On the other hand, a life without emotion is colorless and dead. The richness and fullness of human experience depends largely on the range of our emotions. The emotions, therefore, have become a focal point in psychology.

But what are the emotions? What is their basis, their origin, and their nature? Here again psychologists have a multiplicity of answers. Darwin gave us the biological approach. He dealt with the postural aspect of emotions. These he considered vestiges of habits acquired in the history of the race which proved helpful in the struggle for survival. When we are angry, we sneer or snarl exposing the teeth. At the same time, the beard curls up. This facial expression serves a dual purpose, to frighten the enemy and to get ready to bite him. The pupils of the eyes narrow in order to focus upon the enemy to the exclusion of irrelevant stimuli which might distract attention. The body crouches to protect the vital parts from damage; the arms are extended and the fingers curl so as to scratch, grapple, or hit. When the organism is afraid, the pupils of the eyes dilate. This allows light to fall on the retina from a wide arc and permits the animal to judge the total situation and to choose the best avenue of escape. Every emotion has its own physical counterpart. When a man feels happy, he looks happy. When he feels optimistic, depressed, or sad, his physical appearance portrays his mental state.

According to Cannon, the sympathetic division of the autonomic nervous system and the adrenal medulla create an internal condition which puts the organism in

most superficial observation detects overt symptoms in facial expressions or skeletal posture, no matter how well controlled the subject may be. Various instruments show accelerated heart beat, heightened blood pressure, increased finger temperature, and disturbed respiration; an examination of blood content shows a higher percentage of adrenalin. Finally a process of introspection reveals that all emotions are accompanied by aspects of knowing, feeling and striving.

The emotions, therefore, constitute an indivisible whole. The apparent dichotomy in the theories of emotions springs from the fact that these theories deal with emotion as it manifests in the different levels of energy or as they concern themselves with different aspects of emotion. Some theories deal with the neural level, others with biochemical, some with the mental, others with the purely postural or mechanical. Some psychologists consider feeling as synonymous with emotion; others stress the conscious or conative aspect; still others are concerned with the physiological processes or the merely overt aspects. No theory, however, includes cognition as an integral part of emotion even though it is common knowledge that without interest we learn with difficulty and that an emotional upset interferes with reasoning.

Still another issue is a source of confusion. How much of an emotion has there to be before it is an emotion? It has been said that an emotion is characterized by the disruptive effect it has on personality organization; when a man feels so strongly, for instance, that he cannot think or is unable to coordinate his movements. But this is a relative matter. How much disorganization must there be before the disruptive force is an emotion? Moreover, is it not equally true that a powerful emotion can integrate as well as

tion to the same object, a prevailing emotion or a sentiment develops.

Head, the English physiologist, linked the emotions to the thalamus. Cannon-Bard considered the hypothalamus an important neural basis. According to them, the stimulus excites the hypothalamus, which relays the message to the cerebral cortex, glands, viscera, and musculature. The impulse to the cortex, of course, arrives first; and so the organism experiences the psychological aspects of emotion before it manifests the postural and visceral aspect. Needless to say, the visceral and skeletal disturbances are bound to reinforce the cortical or psychological aspects.

Dewey explained the emotion in terms of conflicting situations. When the organism is driven by an idea or impulse and experiences another idea or impulse which dictates the opposite, the organism becomes emotional. When pride prompts us to fight and fear dictates flight, there is a conflicting situation which results in an emotion.

The above are only some of the principle theories of emotion. There is evidence both for and against each theory. This immediately brings up the question we have faced before. How can contradictory theories be true? Our schematic representation of mind helps answer the question. The postural aspect of emotion applies to the purely physical or mechanical level of existence, the endocrinological to the biochemical, the neural to the nervous, the psychological to the mental. As we have seen before, any disturbance on any one of these levels brings all the others into play. The lie detecting test is a good indication of this fact. The galvanometer shows that an emotional disturbance lowers skin resistance to the flow of electricity or heightens the electro-potential of the muscles. The

disintegrate personality structure. Anger, fear, revenge, and love can remove internal conflict in the personality as well as cement groups and nations. The ecstasy that accompanies illumination removes the very basis of emotional conflict and changes unwhole man into whole or holy man. The concept of emotions is therefore vitally in need of revision.

Mind manifests in all forms of energy each of which has both a kinetic and a dynamic aspect. Events in the former, as controlled by the latter, operate in a pattern. The total amount of energy in the organism is purposive and aims at achieving certain biological goals. If nothing interfered with the energy striving to achieve the goal in terms of the respective patterns the organism would function automatically and unemotionally like a machine. However, it is impossible to conceive of a situation in modern life where there is no frustration or block either in the pattern or in the direction of striving. Hence there is always a smaller or larger amount of energy directed toward overcoming the impediment or modifying the goal. This portion of energy is channelled into the various aspects of emotion. Sometimes the physical-conative aspect, reinforced by the biochemical, predominates; sometimes feeling is upper-most. On rare occasions the cognitive processes prevail and the problem is solved by thinking and reasoning. The emotional behavior of animals on the physical-biochemical level is adequate to cope with their environment. Human problems are so complex that anything less than rational behavior aggravates rather than solves our difficulties.

The greater the discrepancy between behavior as dictated by cognition and spiritual values on the one hand, and behavior as dictated by the qualities of the lower forms of energy on the other, the more emotion

will disorganize the individual and disrupt our social structure. All physical activity and no thinking leads to random behavior and more frustration. Physiologically dictated behavior tends to breed psychosomatic disorders; all feeling and no reason causes physical and cognitive paralysis; behavior dictated by the physical, biochemical, and feeling levels of our being results in antisocial behavior and mental disorders. In terms of biological time not even thinking is adequate in dealing with our most complex problems. It is the practice of the Golden Rule and not a knowledge of nuclear energy that will bring about harmony among nations.

CHAPTER IX

EMOTIONAL CONTROL

The most pressing need of man today is to exercise his conscious, rational mind to combat those levels of his being which are usually equated with the emotions. Throughout his biological history man has been at the mercy of the postural, visceral, chemical and neural aspects of emotion. As homo sapiens he still uses his intelligence to reinforce and rationalize his emotions rather than to guide and control them. In some of the most important aspects of his life it happens frequently that an emotional upset obstructs or disrupts his intelligence. A few words spoken under emotional stress can undo the rational work of years. Research has proven that few people are dismissed from employment through lack of ability or because of inexperience. It is only when they become recalcitrant due to emotional stress that management loses patience and the worker loses his job. A student, after years of preparation and application, often does poorly or fails in an examination because of emotional tension and the resultant lowering of conscious intelligence.

This situation becomes much more serious when complex systems of ideas are dictated by emotions rather than by reason. Many people have believed in heaven not because they had the least rational evidence of its existence, but because they tried to satisfy the emotional frustrations of their lives. Hence arise the different conceptions about the nature of heaven. When people are sick of the stress, strain,

conflict, and suffering of this life, they long for a heaven where there is neither pain nor death and where there is eternal peace and harmony. The American Indian believes in a happy hunting ground; the southern Negro, according to "Green Pastures," looks forward to a heaven with fish fries where there are no white men and God Himself is a Negro; the African expects one where the cattle are fat. Political and economic Utopias, past and present, fall in the same category. International, class, and ideological conflicts are almost entirely emotional and irrational.

It is a deplorable fact that man, because of emotional rather than rational control, often becomes more destructive and bestial than the beast. The animal strikes out at its opponent in anger, and a fight may ensue, but it seldom results in any serious damage. Man, having at his disposal the higher levels of intelligence associated with mental energy, invents poison gasses, high explosives, and various machines of war for the destruction of his fellowmen. The arousal of physical passion in the animal functions in a more or less straightforward and prescribed manner, whereas man through intellectual stimulation and a heated imagination develops an overappetitive sex drive. If mental control of emotion often proves inadequate, what can we expect from the biochemical level? The sciences which deal with the evolution of man and his biochemical level of control tell us that he has been subject to emotional control for millions of years and biochemical levels will not surrender their hoary strength and authority without a tremendous struggle. The endocrinologist, speaking for the physical levels of control, does not find it necessary to assume the existence of mental energy. He claims that all behavior can be explained in terms of endocrine secre-

tions. It may be useful to investigate this claim by way of emphasizing the problem we are up against.

The average secretion of adrenalin by the adrenal medulla in normal life has a great influence in determining temperament and personality. When there is more than average secretion, the secondary functions of the male sex are emphasized and the "he" man results, choleric in temperament, adventurous in spirit, and extroverted in behavior. The man with less than average secretion is, on the other hand effeminate in looks and behavior, reflective, and artistically inclined. The thyroid gland, apart from regulating the metabolism of the body, influences temperament, intelligence, and physical appearance. The person with more than average secretion of thyroid is thin, active, excitable, restless, and sometimes fussy and nervous. The person with an underactive thyroid is obese and tends to be slow-moving and mentally lethargic. The pineal gland regulates youth and old age. In youth it is active and in old age atrophied. A man of thirty with an underactive pineal gland may look older than his years and become serious-minded and set in his ways, while a man of eighty with an active pineal gland may remain rosy cheeked, pliable in mind, and may preserve an impish twinkle in his eye until the end of his life. Enough has been said to substantiate the claims made by endocrinology, namely, that man is what he is as a result of his chemical make-up.

Yet, true as all this may be, it is equally true that even the slightest thought passing through the mind affects the glandular secretions according to the nature of the thought. There is proof for this statement in psychological research, but it is not necessary to go to the laboratory for evidence. It is common knowledge that changes in mental outlook can produce a radical

change in personality as regards temperament, disposition, character, facial expression, and physical bearing. Transformation of personality has often come about as a result of a mental state. In other words, it is possible for mental energy to force biochemical energy to conform to the mental mold. The question is how to bring about this higher control.

The first method is the indirect attack practiced by natural science. Medical science hopes that by isolating the hormones and studying the interplay of the glands it will some day be able not only to control the emotions but also to effect personality changes. Although certain almost miraculous results have been achieved in this direction, it is doubtful whether the natural sciences will develop beyond the stage of remedying the outstanding personality and physical defects. The system regulating glandular secretion is so sensitive and delicate, and the drugs secreted are so enormously powerful that it may be beyond the scope and methods of the material sciences to control them.

The chief objection to the methods of indirect control lie in the fact that they tend to foster man's inertia and breed dependency. Instead of accepting full responsibility for self-control and exercising it, he hands his individuality over to the experts. The physician takes charge of his body and portions it out in parts to various specialists. The teacher goes off triumphantly with his mind, the demagogue with his emotions, the priest with his soul, and the employer with his mental and physical energy and ability. Man, exposed and dependent in this way, becomes a helpless victim to exploitation and completes the annihilation of his individuality by casting himself body, soul, and mind on God or the state. To make medical science a helpmate to fall back upon when the personality

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child loves his father and likes his ball, but he is terrified of the dog. By getting the father to play with the dog or the dog to play with the ball the child may be conditioned to like the dog. Careful control is essential, for one emotion may neutralize the other or the undesirable emotion may contaminate the desirable reaction. The inability to control all the variables in the situation makes it a hazardous experiment.

The above methods of emotional control give temporary relief from emotional disturbance but they leave the personality structure almost untouched. Emotion is the whole personality in action and if we wish to control the emotions we have to grow bigger and other than we are. It is only by exercising reason and consciousness that we can obtain control over the lower levels of energy within us. In the final analysis, therefore, the process of emotional control is a process of growth and development.

A more fundamental method of emotional control is to gain conscious and voluntary command over the body and more especially over the postural concomitants of the emotions. By virtue of the fact that the mind, the muscles and the chemical energy in the body have been reacting on each other for countless ages, every emotional disturbance has acquired a definite physical counterpart. When the postural concomitant is brought into operation through direct mental control, it arouses the appropriate emotion. Acting is a point in case. An actor is required to reproduce certain emotions. He does so by voluntarily assuming certain postures. To feel confident, for example, he squares his shoulders, breathes deeply, holds his head high, and speaks emphatically. The feeling of confidence is thus rather easily engendered. To verify this point, the reader can carry out the following

is negatively stimulated or ill is wise, but to base one's growth and development on it is futile and a negation of the object of human existence.

There are more direct means of emotional control which are superior to the injection of hormones. A severe emotional emergency or "nervous breakdown" may be alleviated by taking a vacation or making a geographical break in order to move away from the situation that causes emotional stress. It must be remembered that the source of weakness is basically in the make-up of the individual, and that he carries his personality structure with him as faithfully as his shadow. Therefore, it is likely that he will become "nervous" in the new environment. By breaking away again and again he effects a permanent psychological escape through physical mobility. Hobos and tramps are the products of this escape mechanism.

Throughout the ages confession has proved its value as an outlet for emotional tension. Getting it off one's chest is good for the soul, even though it may be bad for the reputation. By sharing troubles one socializes them, that is, by implication one concludes that the listener is an accessory after the fact and therefore also guilty.

It is when "sin" is not shared that the feeling of guilt burns most fiercely. But here again, there is a *constant accumulation* of emotion, and confession has to be taken in regular doses. Psychoanalysis claims that by revealing and socializing the emotional disturbances of childhood, freedom from emotional domination can be made more lasting.

Removing a disturbing emotional reaction by conditioning is another well known device. Through the association of an object of fear with another that is loved, one emotion may be turned into the other. The

with the last. The quotation, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul," gives us some intimation of the relation between breath and higher and lower forms of energy. The Greek word for breath, "pneuma," means also spirit, spiritual being, and Holy Ghost. Fakirs and Yogi practice breath control on a level that gives them considerable power over the autonomous functions of the human organism and enables them to regulate physical processes which otherwise lie completely outside the conscious spheres of control. Breath control must be built up gradually and slowly. What is necessary is conscious breath control and not breathing gymnastics. Breathing evenly, deeply, and slowly with conscious control all the time is within the scope of everyone. This simple exercise, if practiced for five or ten minutes daily, will give calm, poise, and perspective. Anger, fear, sleeplessness, and fatigue can be dispelled by breathing consciously as if one were calm and composed or peacefully asleep.

The mind is as much implicated in emotional disturbances as the body, and mental energy is more dynamic than physical energy. Self knowledge has been stressed as essential to self-control and psycho- and self-analysis has proved its value in delving into the unconscious, effecting catharsis, and giving relief from irrational emotional disturbances. *The conscious mental picture is important and needs constant watching.* A fleeting thought affects endocrine secretions and, therefore, has to be ejected if it is accompanied by undesirable emotions. Persistent thoughts of hate, fear, lust, and greed produce permanent chemical bases and muscle tensions which, in time, change the disposition of a person and even build postural and facial

simple experiment. With a jerk of the body, a stamp of the foot, and the right arm pointing rigidly to the door, the command "Go!" is given. A feeling of determination generated by the physical effort will ensue.

Progressive relaxation is another case in point. When a person is in emotional equilibrium, he is usually relaxed. By an act of concentration he can relax the body as a whole and different sets of muscles in particular, and thus effect proprioceptive stimulation which forces the glands to secrete as if he were calm and composed. The hands, face, mouth, and vocal organs are especially important in this respect as they are closely associated with thought processes and emotional tension. A general awareness of the body that comes with repeated concentration on physical functions enables a person to contract out of chemical domination and to become more rational.

Similarly, an undesirable emotion can be suppressed by inhibiting the physical counterpart. A well-drilled regiment of combat soldiers is more reliable in battle than one that is undisciplined simply because the physical postures of military skill are a negation of fear. Moreover, one emotion can be changed into another by merely changing the physical attitude. An animal fleeing in terror, when cornered and forced to face its foe, becomes pugnacious and fights viciously.

Another way of gaining more permanent control over the emotions by voluntarily regulating the physical state is conscious breath control. An emotion can be dispelled by relaxing and concentrating on breathing deeply and evenly. The psychological significance of breathing goes far beyond the mere exchange of oxygen and carbon dioxide. Breath is associated with life itself. Life begins with the first breath and ends

author as a youth lived in the back velt of South Africa where huge mastiffs were bred and trained to protect the isolated farmsteads. He had a natural affinity for dogs. He liked them, had a sense of belonging to them, and an implicit belief that they reciprocated in these feelings. This faith never wavered even when they threatened him. As a result, he was never harmed when other less fortunate people were seriously mauled. Dogs intuitively sensed the respective relationships and behaved accordingly.

On the other hand he feared, disliked and distrusted horses and literally everything about them. The tamest nag seemed to take a fiendish delight in aggravating him. Horses threw him regularly, kicked him when he groomed them, and bit him when he fed them. Driven by necessity, he schooled himself to feel toward horses as he did toward dogs and forthwith enjoyed their friendliness and cooperation. Later in life he discovered that disciplining problems in the class room and human relation problems in every day life evaporate with equal facility by the simple device of cultivating a favorable attitude toward those with whom one associates.

Could man control the physical world by controlling his emotions in relation to it? Is there any psychological foundation for the statement that the man who loves his enemy is immune from danger in the midst of thousands falling on either side of him? In our present state of knowledge there is no sure answer to this question. But there are pointers. Everybody knows that his own physical capacity is enhanced by a feeling of confidence and that *emotional disturbances* have a disorganizing tendency.

Some people have succeeded in contracting out of the fear, anxiety, and the sense of insecurity of a des-

features which conform to and portray the prevailing mental picture. The objective conscious "I" has to check on the subjective "me" to prevent unconscious motivation and undesirable prevailing thoughts. By conscious control of the musculature, neural mechanisms, processes of life, and conscious and unconscious dynamisms, this "I" becomes more objective, less ego involved and less subject to the emotional winds and waves that prevail in "me." Probably the best way to prevent undesirable thoughts is to entertain constructive ideas. Thoughts of fear, anger, envy and lust have proved destructive to the individual and to society. By daily exercises in concentration on thoughts of love, good will, and courage, ideo-mechanisms can be implanted in the mind to offset and eliminate the harmful emotions.

It has been said that the man who controls his emotions is stronger than the hero who conquers a city. This is a superb understatement. The emotions are the most dynamic forces operative in the individual. At the same time they are the most unruly and very often the most destructive. Their control is the royal road to personal magnetism, character, maturity and the greater self. Emotional control is undoubtedly the most effective way of influencing the world external to ourselves. Every man blesses or curses his fellow beings to the extent that he realizes or fails to achieve self-control and through self-control, self-regeneration.

It is the crux of good human relations. An attitude of genuine good will and friendliness is rewarded with many blessings. Sow hate and ill will and one reaps a social whirlwind or an international holocaust. This is a law that applies to the infra-human level also as any successful animal trainer full well knows. The

CHAPTER X

THE FEELING OF INSIGNIFICANCE
AND OUR DEFENSES AGAINST IT

The feeling of inadequacy can be said to form the background of the whole field of abnormal psychology. According to a number of authorities a person must have developed a sense of insecurity or inferiority in infancy or early childhood to develop a neurosis in later life. The feelings of inferiority, like the neurosis, range in degree from the so-called normal to the acknowledged abnormal, and from being relatively conscious to being completely unconscious. Most people experience intermittent feelings of insufficiency and inadequacy often accompanied by anxiety. A considerable number suffer acutely. Many have no insight into their condition and are unable to adapt themselves to their environment or fulfill themselves. The feeling of inferiority is a handicap in life even in the normal field and it tends to become crippling as the mechanism becomes emphasized.

The normal personality, if such existed, would accept himself as he is and make the most of himself. He would be unassuming, confident, self-assured and poised. Such a person would feel inferior frequently enough to analyze himself and realize he was deficient in at least some respects. On the other hand, he would have sufficient confidence in himself to try to eradicate his weaknesses and defects. He would be self-sufficient to the extent of not becoming unduly

tructive war by refusing to foster the hateful emotions that caused the havoc. Sea sickness can be avoided by identification with the ship rather than fighting movement. One floats on water by yielding to it. Firewalkers claim that without the right emotional attitude the fire would destroy them. By fighting an irritating situation directly, one aggravates it because the law of wholeness and health is harmony. Those who live by the sword shall die by it. The meek shall inherit the earth. These and similar admonitions deserve serious consideration in this age of intercontinental missiles and nuclear warheads.

Is it possible to move mountains by developing the faith of a mustard seed? This question can only be resolved when we have learned how to develop that faith in the face of the overwhelming negative stimuli within us and external to ourselves. The appearance and non appearance of parapsychological phenomena, including the control of dice, seems to be positively related to fluctuations in confidence.

Man has his being in physical and mental aspects of many forces of energy each of which has a direct relationship to the counterparts about him. Theoretically there is no reason why emotional control could not produce wonders. Electro-magnetic, biochemical, neural and emotional energy positively controlled by mind and dynamically reinforced by superconsciousness constitutes a field of power which cannot fail to exert a tremendous effect over the environment.

The master drive of the human race is the desire to feel adequate and significant. The feeling of inferiority is, therefore, in extreme cases unbearably painful and the sufferer has to convince himself that he is superior. He does daring deeds to prove his courage and he whistles in the dark to demonstrate to himself and the world at large that he is not afraid. He refuses to take stock of himself for fear that he might find himself wanting. He is overconfident and blindly convinced of his superiority. He feels important and significant, and to make quite sure that neither he nor anybody else can mistake the fact, he tries to show his superiority in every way. He dramatizes his personality, seeks the limelight, and is inclined to force himself into the center of things. Not infrequently he is boastful and aggressive, and develops an impenetrable hide against rebuffs and insults.

The person with a superiority complex is usually either adored and followed, or shunned and hated, the reaction depending upon the emotional make-up of those with whom he comes in contact. Basically everyone feels inadequate, and the superiority complex personality in contrast either inspires the confidences and self assurance which is so highly desired, or activates the feelings of insufficiency and dependency which is so painful. As a matter of fact, the overconfident themselves are almost invariably seeking the company of the mighty, shaking hands with lions, and trying to avoid the presence of the lowly and unsuccessful.

Often the overpositive individual is unable to see himself much less to eliminate his defects. He tends to become smug and self-righteous and projects his own defects onto his environment. He often interferes in the lives of his fellow men, organizing them, regiment-

elated with success or too deeply depressed with failure.

The personality with extreme feelings of inferiority analyzes himself constantly and finds himself deficient in almost everything. He has a strong tendency toward self-deprecation. However, if someone else were to speak disparagingly of him he would either get angry or feel depressed. He belittles himself because he wants the listener to assure him that he is not as inadequate as he thinks he is. He may persist in belittling himself to force his victim to be more emphatic in his praises. People suffering from inferiority can be very unpleasant company. They tend to demand more attention and reassurance than those associated with them, who also feel inadequate, are prepared to give. They feel miserable and they sulk when these demands are not met. They take offense where none is intended. They are easily humiliated and by way of compensation are usually rather proud of their sensitiveness.

On the whole they are bad mixers. They are given to comparing themselves with other people and, finding themselves wanting and unworthy, withdraw to some isolated spot where they are not so forcefully reminded of their inferiority. The rest of the company, to reassure themselves because of their own feelings of inadequacy, naturally shun those who are lacking in poise. They rationalize their own behavior by calling the bad mixer a snob or highbrow. The latter, to conceal his discomfiture, strikes a pose looking sad, angry, or superior. Not infrequently he compensates by becoming critical and cynical, thus supplying ground for the accusation of snobbishness. Aggressiveness, unkindness and cruelty are more often than not the bitter fruit of a feeling of inadequacy.

confusion of this world. The experiences of birth are bound to make the child feel less secure. His sense of significance is wounded and a resulting feeling of inferiority is registered in his mind and remains a living force for the rest of his life. The experience, of course, takes place on a very low level of consciousness, and tends to remain unconscious. Moreover, because of the painfulness of the feeling of insignificance, repression takes place and the mechanism is pushed still deeper into the unconscious. Rank maintains that the birth trauma, as one of the basic mechanisms of the feelings of inferiority and anxiety manifests in specific ways in later life. Mankind suffers with an undue fear of death; believes in the possibility of heaven or an utopian existence or other highly idealistic states; tries to recapture the prenatal atmosphere in religion and music; and in certain forms of mental disease he takes to his bed, which in itself is a close approach to the womb.

Other psychologists point out that the first few weeks of life are exceptionally critical to the neonate. The human infant at birth is the most helpless of all creatures and is born into the most complex environment of any living organism. William James dramatized the child's first experience as being "one big blooming confusion." Kant thought that man's first vocalization was a cry of distress and protest. More serious research has established the fact that the physiological and psychological re-orientation after birth is so traumatic that the infant loses an appreciable amount of weight in the first week or ten days. In an effort to combat the post-birth trauma, a body of psychologists, constituting the Cornelia Corner Movement, advocates that the infant be nursed by the mother and kept in as close physical proximity to her as pos-

ing them, reforming them and even persecuting and killing them for what he knows so positively to be right and good. In more severe cases he suffers from delusions of grandeur and develops a Jehovah complex, or becomes a megalomaniac and takes his seat with the mighty or is committed to a mental hospital, depending upon the social reaction to his form of insanity.

There are a number of psychological dynamisms which are responsible for the feeling of inferiority. According to Rank, human beings at the time of birth, although largely unconscious, are sufficiently sensitive for the birth trauma to register in mental energy. Previous to birth the child experiences an ideal state of existence. The temperature in the mother's body is warm and even. There are no jarring noises nor bright lights. The womb is well protected and, as there is no immediate nervous connection between mother and child, he is practically immune from shocks of any kind. He is taken care of without any effort or responsibility on his part. Even the rudiments of music are provided and in the rhythmic flow of the mother's system the child is soothed and gently rocked in its mystical sleep. Then comes birth and a rude awakening. The passage itself, even in the case of an easy delivery, is a rough process in comparison with the preceding idealistic state of existence. If birth is difficult and instruments have to be used, the shock is very rude indeed. Moreover, difficult birth may be due to the fact that the mother unconsciously does not want the child and therefore inhibits her conscious efforts to give birth. The child senses this and interprets her inaction as rejection. Then there are the immediate experiences after birth; the noise, the blinding lights, the extremes of temperature, and the basic

and his wife came to me deeply concerned about their daughter who, to their dismay was leading an immoral life at a very early age. They held forth on the pure upbringing they had given her, and their inability to understand her behavior. They had taken no end of time and trouble to surround her with a pure environment. They had selected her associates and playmates with the greatest care, and had disciplined her in pure thinking and living all her life. It was not difficult to see that their obsession about morality and purity was a reaction to the repressed drives of their own sex life. Nothing was more natural than for the daughter to absorb these and satisfy them when she was old enough to do so.

Freud's Oedipus complex is another cause for the feeling of inferiority. This triangular situation between father, mother, and child, is of a psycho-sexual nature and produces a dynamism which manifests in various ways in later life. There are few experiences that make a man feel so significant as to be in love and to have that love returned. On the other hand, there is probably nothing that makes him feel so insignificant as to lose the woman he loves to another man. In early life the child is at a hopeless disadvantage in competing with the parent of the same sex for the love of the parent of the opposite sex. The boy, unconsciously in love with his mother, is not only immature physically but is dependent upon his rival for the necessities of life. An examination of children's daydreams proves how deeply the child resents this situation. He is a product of his rival, who not infrequently subjects him to punishment, humiliation, and injustice. The deeper one goes into this relationship the more complex and delicate it becomes. It is small wonder that the child develops a feeling of

sible. By removing the new-born child from the presence of his mother and placing him in a ward where he is surrounded by a group of anxiety-ridden howling infants we cannot fail, they maintain, to induce in the child a sense of insecurity and a feeling of inferiority.

Adler, the most eminent authority on the feeling of inferiority, tries to explain the origin of a sense of inadequacy in still another way. The child is helpless both physically and mentally. He does not have the intelligence to understand the world about him, nor has he the strength to deal with it if he could understand it. The result is that he feels insecure and inadequate. Since existence is practically impossible without some assurance of security, the child finds it a psychological necessity to endow his parents with the qualities which he lacks. To him the parents are omniscient and omnipotent, and to ensure that the qualities are exercised on his behalf, they must also be all-loving. This attitude is gratifying to the parents, since they themselves suffer with a feeling of inferiority. However, as the child develops he unconsciously senses their inadequacy and consequently feels insecure and anxious himself.

The immaturity of the parents is crucial. The child is a psychological sponge, absorbing the unconscious background of his domestic environment. The only way in which parents can adequately bring up their children is to bring up themselves. No child can be normal living with parents who suffer from a feeling of inferiority or a superiority complex or who oscillate between these two. People often are at a loss to understand their children's behavior and attitudes when they need look no further than the unconscious background of their own lives. Recently a clergyman

quence develops a feeling of inadequacy. Also, he will discover that the world is not as solicitous about his comfort and well-being as his parents were. This causes additional problems in adjusting himself and increases his feeling of insignificance.

The parent with a superiority complex, who has accomplished little, is inclined to expect the child to be and do what he himself has failed to accomplish. Or, if he has achieved wealth and fame and power through over-compensation, he expects the child to do him credit. He wants to be loved, obeyed, respected, and he expects the child to show to the world what a superior being his progenitor is. If the child succeeds in satisfying the demands and expectations of the parents, they may praise and flatter him to a degree that makes him feel superior and expect the whole world to react to him in the same way.

Among the many other factors leading to a feeling of inadequacy the following should be mentioned. An unwanted child can hardly escape from a feeling of inferiority. A physical defect, particularly if it is a serious handicap in competitive play, tends to make the child feel inferior. Sometimes the child over-compensates by making the defect a source of distinction and superiority. The social and financial status of the child's parents is another important factor in conditioning a feeling of inferiority or a superiority complex. A child with less money than his school mates or with an inferior social status is almost certain to be affected detrimentally.

Friends recently consulted me about their son. The boy, who comes from a nouveau riche family was sent to a college where many of the students had a social background that was superior to his. Previous to his college career he was a hard working, pleasant boy, as

insufficiency and inadequacy in relation to one of the most important foundations of his life.

Any feeling of inferiority inculcated in the child through these various mechanisms is influenced by parental attitude. A healthy child-parent relationship should be based on the fact that the child is perhaps as much of an individual as the parent and demands to have his uniqueness recognized. Parent and child are meant to live together for their mutual benefit. The biological necessity of the parent for the child needs no emphasis, but the fact is often overlooked that children are essential for the development of the parents. The child forces the parent to exert himself, to accept more responsibility, to be creative, to enter into a new life and a new generation. On the other hand, the child should bear a burden in proportion to his strength, and fully execute his responsibilities to the family as a biological, economic, and social unit.

The parent with an inferiority complex who has refused to accept the challenge of life often finds excuse and expiation for this refusal in living and sacrificing himself for his child. To live for one's children is generally considered a laudable ideal. This mistaken form of sacrifice is stultifying and damaging to both parents and children. Both parties are activated in their behavior by the desire to escape from the task of individual self-realization. The parent by living for the child robs him of the incentive that is needed for his own development. The only way in which the feeling of significance can be properly satisfied is by living fully, progressing in development, and by achieving or trying to achieve. If the parent lives for the child, works for him, thinks for him, and achieves for him, the child will lack the necessary experience and strength to cope with his environment and in conse-

quence develops a feeling of inadequacy. Also, he will discover that the world is not as solicitous about his comfort and well-being as his parents were. This causes additional problems in adjusting himself and increases his feeling of insignificance.

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normal as most people and altogether likeable. After the first year at college he was almost unrecognizable. He became a spend-thrift, ostentatious and aggressive. He loafed, boasted and was generally objectionable. This boy was obviously compensating for a feeling of inferiority that was precipitated by the higher social status of his fellow students.

Some therapists use suggestion and hypnosis to assure patients suffering from feelings of inferiority of their superiority. A certain amount of reassurance may be necessary to help an individual over the depressive phases of the feeling of inferiority but it does not remove the basis of the difficulty and fosters compensation. Psycho- or self-analysis is certainly a more scientific way of determining and dealing with the source of the difficulty. Anyone who wishes to liberate and broaden his personality must go back to the early years of his life and adjust his attitudes toward his parents and contemporaries. People tend to extremes in their reactions toward their parents. Either they eulogize them or blame them for all their own defects and misfortunes. It is the beginning of a healthy emotional life, or better relationships with one's parents, and of good companionship with one's fellow men to know one's parents as the ordinary people they are or were. With few exceptions they all suffered from an inferiority or a superiority complex, and from all the psychological mechanisms which usually follow in their wake. They erred toward their children with the best intentions in the world but in almost total blindness to their own deeper motives and drives.

Realizing the difficulty of the task of knowing and liberating oneself and the length of time that is required for it, it is helpful to gain a little indirect but more immediate relief. One of the easiest and most

effective ways of doing this is to exercise and control the body. Often one associates his inadequacy with what he considers a physical defect. Dealing with this defect is of great value. There is a very intimate relationship between body and mind and even such things as the ability to dance, to keep one's seat on a horse, or sit or walk gracefully will produce a certain amount of confidence, poise and equilibrium. Some form of self expression is very helpful, particularly if it is creative. But the ability to do something well, no matter how small, is a great standby in the darkest moments.

Some psychologists explain the prevailing anxiety of civilized man in terms of his inability to relate properly to the group or to the significant people in his life. Others blame the pace, pressures, and complexities of our competitive society. Existentialists probe deeper into the meaning and purpose of life for the cause of basic anxiety. Modern man is a knowledgeable and self-conscious being who needs must take note of himself and his place in the scheme of things. To his discomfort he finds that man as a form of energy is so insignificant as to be literally *non-existent* in a limitless material universe. His life, which may be a statistical accident, is precarious in the extreme and may vanish in a cosmic cataclysm at any moment. To add sharply to his despondency, there is a distinct probability that he may destroy himself in a nuclear war.

Furthermore, man as a self-conscious being is called upon to know himself. This task requires the most vigorous intellectual exercise and the truth about himself, if discovered, is so unbearably painful that he cannot entertain it. Unable to face himself and accept the challenge and responsibility of existence, he has no option but to repress his instincts and damn his

potentialities. Life, therefore, has lost its deeper significance, and man, to get away from himself, becomes preoccupied with mechanistic methods and compulsive activity.

Finally, man as the only self-conscious organism, is aware of the fact that he exists. At the same time he knows that he is poised on the brink of nothingness and he cannot face the possibility of non-existence. Basic anxiety, therefore, is existential anxiety. Perhaps we are nearer the truth when we say that man feels inferior because he is inferior. He simply does not measure up to his internal and external problems. He feels anxious because he has been placed in the balance of life and found wanting.

CHAPTERS XI

DEFENSE MECHANISMS:

THE PSYCHOLOGICAL CLOTHES OF MAN

Modern man is a psychological ink fish constantly trying to hide his true self from himself and his fellowmen. The truth about ourselves is frequently too damaging to our self-respect and too painful to our selfesteem. Society in this respect is in the same situation, and, if anything, even more sensitive about its reputation; and so, while it demands the truth, it is seldom prepared to accept it. To be truthful in society is often the short-cut to extinction. For this reason all men lie. If we do not tell a lie, we have to live it; and most of the time we have to do both.

When the truth about ourselves is too painful to contemplate we defend ourselves against the suffering that would ensue from its acceptance. This we do by means of defense mechanisms. The ego-ideal is the concept of what we would like to be. Making the wish father to the thought we often convince ourselves and others that we are what we desire to be. The ego ideal consists of super-ego demands, id desires, social standards, and reality principles. Infringement of the demands of the super-ego gives us a sense of guilt; denial of the id leads to feelings of inadequacy and inferiority and a lack of interest in life; antisocial behavior incurs criticism and loss of self-respect; violation of the reality principles subjects us to environmental punishment. Small wonder then that we are

continually on the defensive.

Because our level of aspiration is a compensation for the feeling of inferiority, there is a gulf between what we would like to be and what we are; between our ego-ideal and our true selves; between our level of aspiration and our level of achievement. This situation in itself is a severe and painful blow to our feeling of significance. When we must admit to ourselves that the reason for the discrepancy lies within us and that we are responsible for our inadequacies, the suffering becomes unbearable. Rather than accept the bitter truth we camouflage our deficiencies by employing one or more of a long array of psychological dynamisms especially evolved for this purpose. Sometimes deep-seated and highly reprehensible urges in us try to break into consciousness and nothing less than a psychosis may be required to defend ourselves against this catastrophic threat.

One of the most common defense mechanisms, and the one probably most easily understood, is compensation. A student has an overwhelming desire to become a football star, which in turn may spring from a feeling of physical inferiority incurred in early life. He lacks the physical stamina, speed and dexterity to fulfill his ambition. He cannot accept the humiliation of physical inferiority and so he compensates by becoming a bookworm and collects an unbroken list of A grades of which he is very proud. Anything less than A is a source of great suffering to him. This student is obviously hiding his physical inferiority under the cloak of academic brilliance.

Compensation can be direct or indirect; desirable or undesirable. Demosthenes compensated directly. He stuttered and stammered in competition with an Athenian aristocracy that considered excellence in

oratory the true stamp of superiority. His humiliation was too great to bear, and so he spent endless hours manipulating his vocal organs while his mouth was filled with pebbles until he became the greatest orator of all time. The brilliant student mentioned above compensated indirectly, gaining excellence in one field to mask his deficiency in another field. Sometimes a man becomes notorious as a racketeer in the city where his ambition was to become famous as a mayor. Socially accepted behavior is desirable. The racketeer compensated in an undesirable fashion. A superiority complex to defend oneself against the feeling of inferiority may be either desirable or undesirable depending upon the prevailing social standards.

Rationalization or the sour grapes excuse is probably the defense mechanism that is most frequently resorted to and that is most universally in use. Even savages assuage their feelings of inferiority by indulging in this subterfuge of mind. A teacher may be consciously convinced that he teaches to enlighten his pupils when it is probably nearer the truth that he is teaching because he cannot do anything else. Bernard Shaw put his finger on the sore spot when he said: "Those who can, do; those who can't, teach." Teachers are also often accused of pedantry. A man may become a teacher to satisfy his desire for the limelight or bolster his feelings of significance by speaking down to inferior minds. Often the choice of a profession is determined by the defects of personality structure and has to be justified by giving plausible excuses for the selection. Civilized man is constantly giving socially acceptable excuses for doing things which are against the collective and individual conscience. He is constantly trying to convince himself and his fellow men that his motives are more laudable than they really are on the uncon

scious level. He is always trying to show that he is fighting for spiritual values when the very basis of conflict is antispiritual. The cloak of hypocrisy is the most effective camouflage for spiritual nakedness.

The common tendency to blame others for our mistakes is called projection. An awareness of our personality defects and deficiencies is so painful that we have to blame others rather than ourselves for our misfortunes. We often find excuses for our own undesirable behavior by blaming our parents for the way in which they reared us. The political or economic system is often an excuse for the social and economic failure of the masses. In severe cases projection results in paranoia in which the patient sees his total environment as a vast network conspiring against his success. His delusions and hallucinations are painful inner realities projected on the external world.

Harboring resentment or a grudge is an interesting case in point. What stands between us and the fulfillment of our ambitions is mainly some defect in our own personality structure. Impediments and adverse circumstances are but stepping stones to those who have the will, the energy, and the necessary qualifications. Admitting this to ourselves would hurt our self-esteem. Also it would shoulder us with the responsibility to remove the defects which stand between us and our goals. Instead of blaming ourselves we blame the world about us and set out to reform or revolutionize it to suit ourselves.

The joint psychological dynamisms of identification and introjection enable the frustrated personality to acquire vicariously the personality qualities he desires and to satisfy his varied and contradictory ambitions. In the theatre or in literature he identifies himself with his favorite actor or the hero, introjects their qualities

and experiences into his own being and temporarily, at least, he perpetrates their crimes, suffers their defeats, shares in their glories and generally fulfills his aspirations through the personalities with whom he identifies himself. Hero worship removes the feeling of insignificance of the worshiper and enables him to feel significant with the hero. Children identify themselves with their parents; parents identify themselves with their children; college students with teams or fraternities; adults with their social institutions, ethnic groups, nations, or races. Positive identification enables them to introject into or transfer to their own egos the desirable attributes and the prestige values of the groups selected. Negative identification gives the opportunity to the sinners to suffer and die with their heroes and so expiate their own guilt.

Daydreaming and autistic thinking are well known ways by which we remove our own inadequacies. In the daydream the pauper becomes a millionaire; the coward, a hero; the despised, renowned and feted. Failure turns into success, defeat into glory, degradation and humiliation into honor and adulation. By a simple flight of phantasy we escape from the lowest level of reality to the highest pinnacle of aspiration. In autistic thinking we believe what we wish to believe notwithstanding facts to the contrary.

Most people harbor unconscious wishes and desires of which they are ashamed. To avoid the embarrassment of these disreputable impulses becoming conscious or manifesting in reality we tend to develop diametrically opposed characteristics. Oversolicitousness for someone dear to us often conceals the unconscious wish for his death. The fervor with which the police persecute the criminal is often proportional to their own criminal tendencies. To protest innocence too

much is equivalent to an admission of guilt. The puritan is scandalized over the behavior of the pretty girl next door to prove to himself that he is without desire. We strain out the gnat to remove all suspicion that we have swallowed the camel. We operate on the splinter in the neighbor's eye to prove that we can not have a beam in our own. Most of our hatreds and all our zeal for reform may be and probably are reaction formations.

Condensation is a defense mechanism that makes use of complexity as a masking device. In the manifest content of a single item the dreamer satisfies three or more psychological motives, very often contradictory and incongruous. The reformer is consciously concerned about the depravity of man. Unconsciously he projects his own shortcomings on his fellow men. His hatred of their sins is a reaction formation against his own shortcomings, proving to himself that he cannot possibly have them, seeing that he hates them in other people. His own defects usually manifest in a symbolic or unrecognized form. Finally, under the pretext of reform he indulges unconsciously, by proximity or proxy at least, in the very sin that he abhors consciously. Nothing can stop the purist from visiting pornographic shows and throwing up his hands in voluptuous horror at the filth he beholds. He is deeply concerned about what these forms of entertainment may do to the infrequent patron, but it never occurs to him what they are doing to him as a regular visitor. The reformer is indeed skating on thin ice, but there are so many dynamisms, symbols, and contradictions condensed in one act that he finds it impossible to see the mainsprings of his own behavior and the precarious and vulnerable position in which he places himself.

The ways in which man assuages his conscience,

satisfies his ego-ideal and bolsters his ego against the feeling of inadequacy are numerous and incredibly subtle, insidious, and ingenious. Displacing his irritation against his wife, the business man strikes the golf ball or he takes it out on his secretary and so disguises his real motives from himself. The sexual pervert displaces his passion by finding sensual gratification in a situation seemingly totally divorced from coitus, hiding from himself the unpleasant fact that he is impotent. If the immature adult meets a challenging situation he regresses and behaves as a child, eating his cake and having it. When we cannot keep up with the times, we laud "the good old days".

Pampered children often become negativistic adults, resenting authority, being against the government on principle, and stubbornly acting against their own best interests. Often we take our refuge in withdrawal. Because we cannot compete or achieve we convince ourselves that endeavor is not worthwhile and we withdraw. When we cannot deal with reality we evade and retreat into a highly idealistic world of our own making. Most of the modern political and economic ideologies which divide the world are forms of reality evasion. Sometimes we live a conscious or symbolical denial of irrevocable opportunities lost or mistakes committed. Instead of buying out the past we convince ourselves that it never existed. Sometimes, to escape from self-criticism and self debasement we reverse a situation. A woman patient, desirous of a doctor, may convince herself that he wishes to assault her and she might accuse him publicly of having committed the crime.

The master defense mechanism is repression. than pleasant ones. Forgotten appointments usually result from unpleasant memories. *Conscious discom-*

stroyed by it. Even virtue is often magnificent vice according to St. Augustine. Sublimating aggressiveness, or drawing the sword of righteousness to fight aggression, sheds more blood and is far more destructive socially and internationally than killing for the sake of killing. Yet, without defense mechanisms, civilized man would be naked psychologically and incapable of facing himself. Woe to the iconoclast, therefore, who denudes his contemporaries of their psychological clothes. Buddha was confined to the shade of the fig tree; Laotze had to seek refuge in the mountains; Plato was driven into exile; Socrates was forced to drink hemlock; Christ was nailed on the cross. Herein lies the basis of human tragedy.

forbidden impulses are sometimes suppressed. Undesirable unconscious drives, desires, and wishes which clamor for satisfaction are repressed. That is, we turn a blind eye to their existence or we refuse to accept them as part of ourselves, because we would feel too base or unworthy to admit to ourselves that we are an accessory after the fact. Once these drives have been repressed, they must camouflage themselves in a manner that is acceptable to the collective and individual conscience if they wish to gain satisfaction. This they do in the disguise of a defense mechanism. The more reprehensible the drive, the deeper is the repression and the more obscure the defense mechanism used to disguise it. Symbolism, dreams, art, mythology, folklore and taboos are so many techniques by which the unconscious gains satisfaction for drives strictly forbidden by society.

There is a widespread delusion in psychology that sublimation is the only direct answer to the question of how man can contract out of these unworthy forms of behavior. The solution presumably consists in drawing off or diverting the polluted energy into socially approved channels. Thwarted sex may be satisfied in nursing or social work. Hostility and aggression may find an outlet in fighting for a good cause or in house cleaning. In art and in creative thinking sublimation is constructive and healthy. Otherwise, sublimation is the last trick that the id plays on the unsuspecting, defense-ridden ego. In the final analysis sublimation is a defense mechanism which is so obscure that it passes the social censor without suspicion and therefore is socially accepted and sanctioned. The forbidden drive, concealed under the veneer of sublimation, eats like a malignant growth into the vitals of the very social structure that sanctions it, and is de-

hungry, he went hunting. It was hard work indeed, but he entered into it so wholeheartedly that it became play. Anyone who has been big game hunting knows that the process of tracking, trapping, and approaching game is a highly entertaining activity which calls fully on man as an instinctive being. The hunter can cover twenty or thirty miles a day and spend hours in waiting and watching, sometimes without food and rest, and yet not feel unduly tired because a great number of his instinctive drives are called into play and the energy associated with them is placed at his disposal. The same thing applies to constructive and creative work and to agriculture. To till the soil, watch the seed grow and bear fruit, and then to garner the harvest is largely play to the farmer because these activities are close to the natural foundations of his being.

The attitude of mind of primitive man in this respect still lingers tenaciously with the later cultures. The tribal negro in Africa will enroll for work in the gold mines only when he wants to satisfy some need dictated by his instinctive drives, like earning "labola" for a wife. Once the drive has been satisfied it is almost impossible to procure his services. Usually he pleads fatigue as an excuse for his unwillingness to work, and he rests from his last labors until he needs money to buy a new wife.

Ancient civilization did not work for work's sake. The Hebrews considered it as punishment for sins committed and an expiation thereof. The Greeks justified slavery on the basis that any work that did not challenge the human being as a whole was not worthy of a free man. The fact that their civilization still stands as a challenge to modern man may not altogether be divorced from the attitude they adopted

CHAPTER XII

THE PSYCHOLOGY OF WORK AND PLAY

On the average, man spends about one-third of his time and energy in work. Considerably more time is set aside for play. The latter is steadily increasing at the expense of the former. Also, the gulf between work and play is becoming wider and the distinction between the two more definite and clear-cut. Psychology looks upon play as activity for its own sake without any ulterior motive such as money, fame, or power. Play arouses so much interest and gives scope to so many faculties that man finds fulness of life and satisfaction in it, and therefore does not necessarily demand anything more from it. If his daily work happens to be of such a nature that it calls fully on his emotions, intelligence, and constructive and creative drives, it becomes play to him. On the other hand, the professional baseball or football player who has a certain reputation to uphold and a salary to earn finds that what is generally looked upon as play is work to him. From a psychological point of view play and work are interchangeable, depending entirely upon the mental attitude and the emotional approach of the person concerned.

The distinction between work and play is of recent origin. Primitive man worked only when the activity engaged his innate drives freely and fully and thus was play to him. For the rest he lounged and lazed and was not afraid of being called a sluggard. Work for work's sake was senseless to him. When he felt

hungry, he went hunting. It was hard work indeed, but he entered into it so wholeheartedly that it became play. Anyone who has been big game hunting knows that the process of tracking, trapping, and approaching game is a highly entertaining activity which calls fully on man as an instinctive being. The hunter can cover twenty or thirty miles a day and spend hours in waiting and watching, sometimes without food and rest, and yet not feel unduly tired because a great number of his instinctive drives are called into play and the energy associated with them is placed at his disposal. The same thing applies to constructive and creative work and to agriculture. To till the soil, watch the seed grow and bear fruit, and then to garner the harvest is largely play to the farmer because these activities are close to the natural foundations of his being.

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towards work and play. The Romans also had a word for it. "Work as play" they said, "produced art and brains; work for work's sake resulted in drains."

The question arises as to how modern man came to look upon work for work's sake as a virtue and a blessing when previous to the advent of the Industrial Revolution it was almost universally considered a blight and a curse. There are probably a number of factors which contributed to this change of mind. When the object of existence is luxurious vegetation, and it has largely become that, enslavement to one's emphasized desires and wants is virtuous. Mass production, which is the handmaiden of rank materialism, gives little scope for individuality, creative functioning, or a number of other important aspects of personality. It demands that man adjust to the machine and work as tirelessly. For millions, work has become an escape from reality and therefore it is counted among the many blessings of civilization. Overwork is approved of by the group, because, apart from being materially satisfactory, it is also an escape for those who have lost the courage to live fully or the hope to realize themselves or both. Monotonous, barren work pacifies the conscience, which is guilty of betraying the greater self, rationalizes behavior, and expiates sin. Meanwhile it stultifies the mind, deadens the emotions, and blights the soul.

Even religion, insofar as it always sanctions as moral that which the group considers economically sound, has contributed its share to make "work for work's sake" the slogan of the age. Protestantism is not so far removed from the birth of industrialism as one might suppose. The early Protestants were tortured by the problem of predestination, which originated in the misinterpretation of the statement by Christ that "many

are called but few are chosen." The question that plagued the mind of the Puritan was how to ascertain beyond any doubt that he was selected. He found the answer to his problem in totemistic religion. God blesses those of whom He approves, says the Old Testament, and it gives numerous examples to prove its claim. This answer proved acceptable to the early Puritan because it satisfied the material requirements of the age as well as solved the problem of predestination.

This compromise points to the possibility that the religious question of the time, itself, was not altogether apart from the requirements of the Industrial Revolution. Such a development would be perfectly in accord with the nature of totemistic religion and the evidence of God's approval of the individual and the balm of the anguished soul, as well as being satisfactory to the drive of acquisitiveness and the feeling of significance. Industry, thrift and self-denial were necessary to achieve material welfare and these qualities of character, therefore, became virtuous. When it pays to be religious and God blesses the devout with worldly success, religion becomes materialism and materialism becomes religion.

It is because man has divorced play-work from his nature that he has to play more to compensate for the sterilizing effect of work. What is true of work applies to modern life as a whole, and play provides an escape from its frustrations, inhibitions, and artificialities. Just how play renders this valuable service to civilization can best be made clear by examining the various theories which have been advanced to explain its nature.

The first theory of play is that it is a safety valve for surplus energy. This is particularly the case in

early childhood. The child generates a great deal of energy, but as he has no organized outlet for it, he "blows off steam" by running, shouting, and frolicking. Besides letting off steam, random play serves a psychological purpose in that it externalizes energy and brings about the necessary amount of extroversion in the child. This discharge of surplus energy is usually very irritating to adults, who prefer the child to be a miniature adult—well-behaved, clean, obedient, and quiet. Therefore, parents tend to enforce "good behavior" with the result that the energy is turned back on itself and the child becomes too introverted. This is one of the reasons why children are best left to themselves as much as possible.

Play also serves a biological purpose in that it facilitates the process of maturation. One of the dangers of organized games for children is that they might not be properly gauged to suit the stage through which the child is passing at any particular time. If children are left to themselves, their choice of a game is largely determined by their physical and mental needs, and therefore reckoned to exercise the maturing structures in the right way and at the right time. By lying down, rolling over, getting up, and generally throwing himself about, the child learns to judge of distance and time, and to coordinate his movements in relation to his environment. If the child lets off steam among other children, he is healthily stimulated by them and he learns the rudiments of self-control, tolerance, and sociability. Moreover, the healthy child is almost entirely extroverted. Subjected to an excessive amount of domination, the child becomes introverted and sickly.

Even the adult should play and be largely extroverted to be practical and healthy. In group life, the

individual is in danger of becoming totally inhibited and stagnant if he does not occasionally play with abandon. Earlier civilizations provided regular festivals when the individual, well camouflaged and with group sanction, could turn primitive. In modern life conventions must serve as an anemic substitute.

Play is also a means by which new energy is generated. This is known as the recreational theory. While it seems quite reasonable to suppose that play is a safety valve for surplus energy and that it also serves a biological and psychological purpose, one cannot help feeling that it must be more than that. Letting off steam presupposes a certain amount of surplus or suppressed energy for which there is no organized outlet. But people sometimes feel tired, both mentally and physically, and yet they play. As a matter of fact, this is one of the principle reasons why they play. The office clerk feels exhausted and laments the tardy progress of time. When he leaves the office he plays football, tennis, or bridge, and often puts more energy into the game than he did into his day's work. Yet he feels refreshed and energetic after the exercise and sometimes readier for work than when he left the office.

"All work and no play makes Jack a dull boy" is a statement that is well founded in mental law. Play, then, is not only a safety valve for surplus energy, but paradoxical as it may seem, it also produces energy when the available fund has been depleted and it invigorates the player, enabling him to take his work in his stride. The psychological explanation of this fact lies in the barrenness and sterility of work for work's sake. Most of the labor in office and factory is far below our mental capacities and removed from our instinctive drives. Our instinctive drives are the

channels of most of our energy, but they are enervated when their goals and objectives are not reached. The office worker usually does work which is routine and below his intellectual capacity. He does little planning or executive work. Physically, he is usually dormant; and creatively, he is almost dead. Under these circumstances the instinctive drives have no outlet. When the worker complains of exhaustion he is not tired in the sense that he has no energy. His energy is inhibited. Play liberates this latent energy and recharges the personality because all the elements in it are derived from the instinctive modes of behavior.

Primitive man's life and welfare, in war and in the hunt, depended upon his ability to run fast, dodge nimbly, jump, tackle, kick, and feint, to throw straight and to hit hard and accurately, to imitate, camouflage, maneuver and out-maneuver. Both mental and physical games are based on some or all of these activities and therefore give the player an opportunity to function more instinctively than the worker. "Nervous breakdown" due to work is a common complaint. Actually, there is no such thing as overwork. If a person functions in line with his innate drives he might sometimes fall asleep over his food with exhaustion in the evening, but he would get up in the morning feeling as fit as ever.

A fourth theory says that play is preparation for life. The kitten plays with a ball of twine as if it were a mouse, and the agility gained cannot fail to be of use later when mousing is a serious business. Kids, locked up in an enclosure, spend hours negotiating the ledges against the wall preparing for the climb in later life in search of the herbs which grow among the rocks. Cubs, kittens, and pups bite, run, and tumble in a way that must come in good stead when they are engaged

in the real battle of life. In children the same thing obtains. Girls play at dolls and at housekeeping, copying their mothers in every detail. Little boys play at what their fathers do in earnest.

Educators consider play so valuable from the point of view of development and preparation, that the play-way has been extensively introduced into schools and nurseries. It provides a safety valve for surplus energy, preserves the balance between introversion and extroversion, facilitates maturation, prepares for life, liberates energy, and stimulates and develops the imagination. One has just to watch children at play to realize how alive and vivid their imaginations are. Two chairs and a sofa are a train one minute, and a convoy of ships or a fleet of cars the next. Without a liberated imagination there can be no progressive development. If a person's work is play to him, or if he does not introduce some activity into his life that is play, he impoverishes his imagination and will never contribute anything to the world that will stand the test of time.

In adult life, too, play helps to equip the individual for the task that is before him. Grown-up lions in a playful mood often crouch and jump at imaginary animals at the water edge over and over again, growling with pleasure or disapproval as they reach the mark or fall short of it. Their sense of distance in general, but more particularly in relation to that specific water-hole, cannot fail to be improved by their play and be useful when they make a kill. Similarly, adults at play gain quickness of mind and eye, control over their bodies and emotions, the ability to make decisions and to carry them out, and an increase in forbearance and sociability.

Now we come to the important and far-reaching

theory of play known as recapitulation. It is a fairly well-known fact that the embryo recapitulates the physical development of the race throughout the process of evolution. From protoplasmic substance we have the unicellular ova and spermatozoa. These merge, divide and subdivide, and give rise to forms of life which resemble, in turn, the fish, the reptile, the ape, and apeman. At birth the infant has just about completed the arboreal stage of development. No one would advocate the view that it is too humiliating for the human being to pass through these primitive forms of existence and that, therefore, science should interfere and bridge over the crudest stages. If that were possible, monsters instead of human beings would be born into the world. We are not nearly so wise, however, when it comes to social and psychological recapitulation. Some of it takes place before birth, which we, fortunately, cannot interfere with. After birth we do so with impunity. The result is that the world is full of psychological cripples. Before the child is mentally mature he must recapitulate the whole psychological history of the race. Because of our own immaturity, we try to squeeze him into a psychological adult long before he is even physically mature. We begin by expecting him to be housebroken two years before he is sufficiently mature for it. Psycho-analytic psychology has noted various abnormalities in later life which result from adult preoccupation with stool training. It has also opened our eyes to the consequences of infantile sexual repressions, which result from the refusal of the adult world to look upon the child as a sexual being passing through various stages of development.

The process of recapitulation is continuous and in their blindness and love of ease adults are, on the

whole, very impatient of it. Between the second and third year the child is exceedingly individualistic and egotistical, probably recapitulating the period when man roamed the hills, plains and forests in small, loosely-knit hunting groups. Unfettered by excessive group domination, his individuality was limited only by the strength of his arm and the level of his intelligence. At this stage the child is willful and disobedient, which is a challenge to the immature adult, who is determined to have the child conform. There is a general idea, which is nothing more than a rationalization, that if the child is not "tamed" at this age, he will remain recalcitrant throughout his life. Nothing can be further from the truth. The child has to "live out" this phase or there is grave danger that he will be self-centered and develop anti-social qualities in later life. To break him at this time is destructive to his sense of significance and he either develops a feeling of inferiority, turns into a rebel, or overcompensates by developing a superiority complex. These types of people—and the world is unfortunately full of them—are immature, irrational, and rebellious.

During another phase of the child's life he is a natural killer. His hand is against all wild life and he takes pleasure in treating the domestic animal rather roughly, just as his forebears, tens of thousands of years ago, must have reacted toward animal life in their struggle for supremacy. Adults have become irrationally squeamish in relation to life, and the child's natural reaction has become intolerable to them. When cats and dogs play with each other they get pretty rough at times but that is all part of the game. When a child carries a cat upside down or pulls a dog's ears we are inclined to reprimand him severely. If we were not so blinded by our complex we would observe that these animals always come back for more. Be-

cause of this adult squeamishness and the growing scarcity of animal life, there is little chance for children to recapitulate properly and thus outgrow this phase of their lives. The usual objections made against allowing children to recapitulate are—first, that such behavior is unworthy of civilized people; and second, that it is too destructive. Apart from the probability that a certain amount of destruction may be necessary in the general scheme of things, there is the following important factor to consider. The psychological abnormalities born out of improper recapitulation result in adult behavior which in destructiveness is far greater and more brutal in adult life than it can possibly be in child life.

It may be argued that this picture is a one-sided view of civilized man's reactions to animal life; that, generally speaking, we are exceedingly careful of animals, and that there are numerous societies which combat their ill treatment. Recently a judge sentenced a father and a mother to three months imprisonment for neglecting their pet dog. When the mother expressed concern about the children in her absence the judge said that he would give them time to arrange for their family. We have evidence to prove that pain is commensurate with the level of consciousness. What the dog endured in being neglected is incomparably less than the suffering of the father, mother, and children in their separation, discomfort, and humiliation. Both the hunter and the antivivisectionist are products of the same psychological dynamism.

Another instance of damage that is done through lack of proper recapitulation is related to the sex and love lives of people. It is more the rule than the exception that the youth who sowed his wild oats at the right time becomes the respectable citizen and the

pillar of society in later life. It is generally admitted that man is polygamous by nature, but on the whole it would be true to say that the extent to which he can be monogamous, without serious and damaging repression, is determined by the degree of his maturity. Sexual maturity is almost impossible without proper sexual recapitulation. Man probably reaches the apex of polygamous recapitulation about the period of adolescence and shortly after. But this is just the time when boys and girls are kept apart for fear of promiscuity and the dreaded social and economic consequences. Admittedly there is a certain amount of damage in any and every phase of recapitulation, but if boys and girls have a natural upbringing they will indulge in a considerable amount of innocuous and promiscuous flirtation and live out their polygamous drives without extensive or serious damage. If these polygamous tendencies are not outgrown at the right time they tend to manifest in the dangerous forties and fifties when it is a matter of now or never. Then there is a family, a career, social status and numerous responsibilities to consider. Often, through the strength of the repressed drive, all these considerations are thrown to the winds of passion and untold damage and suffering are inflicted. The divorce courts reveal only a fraction of the tragedy of domestic and social life, in which the players are sexually and emotionally immature fathers and mothers, who sow their wild oats at the wrong time.

Proper recapitulation not only produces more or less normal people, but it provides natural scope for development as well. The child chooses to play at those things for which he is physically and mentally ripe. Bird nesting, fishing, the domestication of animals, playing Indian, agriculture, industrial projects,

and many other types of activities of a similar nature fit in naturally with the child's stage of psychological recapitulation. He picks up a considerable amount of first-hand knowledge which comes in good stead in later life, and his intelligence functions in relation to those occupations which gave rise to its birth and growth throughout the ages.

Probably the oldest theory is that play is a form of catharsis. "Kartharsis" is a Greek word meaning the purification or purgation of the emotions. The Greeks knew that in a society where the group dominates the individual, many emotions are aroused which cannot be satisfied but must be repressed or suppressed. This bottling up of emotions poisons both the mind and the body and manifests in the form of individual illness and social eruptions. Art, and more especially the drama, were considered the best means of purging the mind of these emotions. Aristotle promulgated the view that the object of tragedy was to effect a catharsis through the arousal of pity and fear. The social value of great drama, and for that matter of all art, is to portray emotions which are repressed in social life and, by effecting a catharsis, to keep society healthy and intact.

All kinds of play have cathartic value. Aggressiveness, competitiveness, acquisitiveness, the desire to be significant, and many other drives have little scope in group life and hardly any in the office and factory. But in play all these qualities are assets. A man gets angry and has the urge to strike his boss, but that would mean instant dismissal so he curbs his anger. But he can project his anger onto the golf ball and the harder he hits it the better it is for the game and for the health of his mind.

The various types of play so far dealt with either

facilitate the processes of maturation and development, or they compensate for the increasing psychological sterility of work, and therefore they are essential features of civilization. It must, however, be emphasized that play is only valuable when there is individual participation—intellectually, physically, and emotionally. Unfortunately, there is a tendency to make it an escape. Commercialized play can hardly fail to be a drug, or rather it is only when play has become a drug that it can be commercialized. Tragedy and comedy have deteriorated to the motion picture. There is no cathartic value sitting in the movies and escaping on the wings of suggestion into a world of childish fancy, incongruities, unrealities, and infantilism. In ball games it is not uncommon to have twenty or thirty performers and thousands of spectators. Instead of struggling with the piano, we turn on the radio and listen to it for hours on end. The telephone has taken the place of letter writing and TV has supplanted the social graces and the art of conversation. Play as an escape does not invigorate, purge, develop or stimulate. To work hard one must play hard. Play as such or work as such are both symptomatic of immaturity. The personality whose work is play to him or who introduces other activities into his life which challenge his mind, body, and soul has no inclination or necessity to work *for work's sake*, or to play *for the sake of playing*.

Chapter XIII

THE PSYCHOLOGY OF DREAMS

In the ancient civilizations of Greece and Rome, and perhaps more especially in those of Egypt and Assyria, dreams were considered very significant experiences and their interpretation was in the hands of the learned men of the day. The knowledge which had accumulated then fell into disrepute during the Middle Ages largely because dreams formed an important part of the process of prognostication. The Church, believing that the future was in the hands of God and therefore not to be interfered with, not only discouraged dream interpretation but sometimes burned the offenders at the stake. The advent of the scientific method of research helped further to eclipse the study of the dream world. The pioneers of modern science were inclined to be materialistic in their outlook, and because dreams could not be seen through the microscope or examined in the test tube, they were dismissed as being "just dreams" and therefore of no consequence. This attitude of mind has undergone a material change during the last fifty years, and today dreams are once more subject matter for scientific study. Anthropology, mythology, and especially psychology has thrown much light on the nature of dream life, and lately even mathematics has studied the subject in an effort to understand the nature of time and eternity.

Dream life is simply a continuation of waking life on a level of consciousness lower than that which

controls our mental lives during the day. It is because of this lower level of consciousness that dreams appear to be mysterious to the conscious, rational mind. Actually, dreams and waking experiences are not a dichotomy but a continuum. We are puzzled by the dissociation of thought content in dreams, but during the mind-wandering moments of waking life the mind is often a jumble of thoughts which have no seeming connection with each other. Hypnosis reveals the fact that we are dreaming all the time during sleep, even though we can recall only the dreams which are highly-charged emotionally. In waking life we know that our minds are never free from thoughts but we are not always conscious of these thoughts, nor can we remember more than a fraction of them. Sleep walking is not different in essentials from setting out in an absent state of mind to get something in the next room and there waking up to the fact that we do not know what we are about. We have wish fulfillment dreams in the night, but our daytime fantasies are nothing more than wish fulfillment thinking. The difference between dream life and waking life, therefore, is not one of kind, but one of experiencing on different levels of consciousness. Hence the reason why the dream state is such a fruitful study of the forces that are operative in the deeper and lesser known layers of mental energy.

The content of dreams consists of various elements. Usually there is some associative matter which, apart from triggering the dream, is also used very cunningly by the unconscious in its "dream work" to trick the higher levels of consciousness. When we awaken and wonder why we should have had such a strang dream, we suddenly remember the associative matter and rationally explain the "manifest content" of the dream in terms of some experience we have had recently.

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This is done by employing symbolism, condensation images and emotions which are the language of the unconscious evolved thousands of years before words came into use. The id is less successful with the super-ego, which has its origin in the deeper layers of the unconscious and therefore knows that the id is trying to fulfill a wish which is highly reprehensible. The result is super-ego inflicted punishment in the form of a nightmare.

The following are a few examples of this kind of dream. A young woman, highly idealistic and pure minded but debarred from the possibility of marriage, dreams frequently that she is the proud owner of a beautiful, vital, clean, and sleek-coated dog, which she has taken out for a walk. The dog gives its mistress to understand that it would like a romp, and beseeches her to let it off the leash. She yields to this request. After the dog has had a brief, frolicsome run, it suddenly darts off and disappears out of sight. The young woman then realizes that it is out for mischief which threatens to become catastrophic, and a nightmare is the result. After what has been said about wish fulfillment dreams, there is little difficulty interpreting this dream with the additional knowledge that a vital animal often is the symbol of sex to the unconscious. A similar dream is that of a man who finds himself in the same field with a big, strong beautiful bull, with which he is on friendly terms. Suddenly a fire, which seems to come from nowhere, sweeps the field and scorches both him and the bull. He forgets his own pain in his anxiety about the bull, particularly as the latter, infuriated by pain, turns upon him in anger and accuses him of having set the fire purposely. The man now feels that in some way he must have been responsible for the fire. Realizing what he has done

With this plausible explanation, the conscious mind rests and the unconscious succeeds in keeping the "latent content" or deeper motives of the dream a secret.

One of the deeper purposes of dream life is wishful thinking to satisfy the unconscious and more especially the id. When the wish is too impractical or too indelicate for the conscious mind to entertain, its mental fulfillment takes place on the lower and less critical levels of consciousness which prevail during sleep. If the conscious mind is not unduly ashamed of its desires in waking life, the dream usually is of a more or less straightforward kind. Children very often dream that they are playing with those toys which they cannot have, or with those children whom they are instructed to avoid, or doing those things which are forbidden during waking life. Even in adult life the straightforward wish fulfillment dream is not uncommon. A young woman, very naive and childlike, buys hens and enthusiastically awaits the arrival of the first batch of eggs. By overfeeding and overhousing the hens, she retards the happy event. During the period of disappointment she dreams repeatedly that she is collecting eggs by the basket. A common dream of young men who have high ideals and live more or less continent sex lives is of some amorous adventure which may be accompanied by an emission.

When the ego has dreams which are more definitely against the principles and moral standards of the super-ego, the latter punishes the ego by prompting an unpleasant emotional experience in the dream. This is especially the case in what is known as the nightmare. In the nightmare, the wish is usually tabu in waking life and therefore the id force must devise special means to hide the real purpose or desire of the dream.

ness, which have been conditioned to react toward certain stimuli and are now called upon to do so.

The students of a certain college, who have to get up at what they call the unearthly hour of seven o'clock in the morning, very often dream, when the alarm clock goes off, that they are listening to a beautiful symphony concert on Saturday night after a successful week of work; or that the church bells are ringing and they are thankful that it is Sunday and they need not get up. These dreams are usually misinterpretations of external stimuli and wish fulfillment in one. The following is a good example. With the door banging and the wind and rain coming through the window of a hotel bedroom, the sleeper dreams that he hears the rhythm of the pumps forcing sea water into the baths. He notices this with particular pleasure as his sole reason for coming to the place in the winter is the salt baths, and the evening before he was informed, to his bitter disappointment, that the baths would not be available because the pumps had broken down. He wonders in his dream about the strange rhythm of the pumps and the gushing water, but consoles himself with the thought that the pumps are not yet in proper working order. In the course of awakening, he discovers that the irregular rhythm of the pump coincides with the banging of the door and the falling water with the rain and wind gushing through the window. Children who suffer with enuresis often dream that they are passing water in the right place only to wake up and find that they have wet or are wetting the bed. A bout of indigestion following a heavy meal before sleep is another case in point. The conscious mind is highly sensitive to pain and has been conditioned to take notice and do something about it. The unconscious is very insensitive. It can and wants to sleep

to the bull and seeing the look of anger and reproach in its eyes, he experiences a nightmare of fear and remorse. Here, again, the dream is clear if we add to the former case the information that fire stands for passion in terms of the unconscious.

Most of these nightmares have a sexual significance for the simple reason that the sex-drive is at once both one of the strongest as well as one of the most repressed drives of conscious life, and is almost entirely tabu from the point of view of the super-ego. But sex is certainly not the only drive that seeks fulfillment in dreams. A particular patient has constant dreams which put the psychiatrist in a bad light, and which are more or less of a nightmare. This is easily understood when we realize that the course of behavior prescribed to the patient is a definite denial of the pattern of life dictated by his id, and that the latter wishes to say so in no uncertain terms. The conscious ego has too much respect to entertain such thoughts, and the super-ego, identifying the psychiatrist with the father and resenting an act of censure against him, inflicts the nightmare.

Another very important aspect of dream life is the misinterpretation of external stimuli. Through its subliminal conscious inlets, the mind registers everything that happens during sleep. Some of these stimuli require responses which can be dealt with only on a waking level of consciousness. A banging door, an open window with the wind and rain coming through, or a temperature too low for comfort,—these and many other stimuli require fairly complex responses which are associated with a level of consciousness that is higher than that of sound sleep. The result is a struggle between the insensitive and primitive levels of lower consciousness and the higher levels of conscious-

hazel, and chestnut, pilled white strakes in them, and set these before the flocks in the watering troughs that they should conceive when they came to drink and produce colored offspring. Small wonder that the id had once again to pacify the outraged super-ego and Jacob's conscious misgivings by sending him a dream in which God, Himself, appeared and expressed approval of speckled rams leaping upon speckled ewes. And so Jacob had to flee from Laban and his sons, who, being the victims of his dishonesty, were not so easily convinced by these convenient but seemingly divine sanctions. We read of him ultimately overcoming an accumulated pang of conscience, and the id, with the subtlety of Satan himself, got Jacob to wrestle with an unknown man in his dream, in which the stranger, who happened to be God, came off second best and put His blessing on Jacob and his seed for all time to come.

Jung ascribes an even more significant role to dreams. He believes that the foresight of the collective unconscious and more especially the cumulative wisdom of racial prototypes are activated in sleep. By studying the patient's dreams, therefore, the analytical psychologist can inform himself to what extent the unconscious approves or disapproves of the man's life pattern. Sometimes the unconscious warns against the inevitable outcome of such behavior. At all times it tries to guide the dreamer into a way of life that will lead to the realization of the greater self. From this point of view dreams are of great practical value and should not be dismissed as "just dreams."

From the earliest times it was believed that the future somehow merges into or adumbrates on the present in states of unconsciousness and that it is possible, therefore, to see the future or actually experience

notwithstanding the physical irritation. Hence the struggle between these different levels of consciousness and the misinterpretation of the situation by means of a symbolic wish fulfillment dream followed by a nightmare commensurate with the distressing internal stimulation which it has to mask. It is interesting to note how in dream work wish fulfillment, misinterpretation of external stimuli, as well as the other functions of dream life, are accomplished in the same act.

Most dreams influence the practical, waking life of an individual by creating an emotional and mental set that reinforces the pattern of life of the unconscious. Jacob, the father of Israel, cheated his brother and Isaac, their father, and had to flee for his life. Alone, fatigued, and in despair, he took stock of himself and found himself sadly wanting. He had a God-fearing father, and it dawned upon his conscious mind that he was an unmitigated scoundrel, that God disapproved of him, and that the only manly thing to do was to go back, face his brother's anger, and ask his father's forgiveness. The id, desiring the fatness of the earth, found its pattern of life seriously threatened, and so forestalled Jacob's return and arrested his conversion by sending him a dream to the effect that God had forgiven his sins and for some inconceivable reason approved of him. The vision of angels descending from heaven must have meant this to him, and certainly has meant it to the religious world ever since. By appearing in the cloak of an angel the id succeeded in tricking even the super-ego. No wonder that Jacob persisted in his dishonesty and interpreted the fruits thereof as sure proof of God's approval of his way of life. He made a contract with his uncle Laban to serve for Rachel and the spotted sheep and goats. Then he took rods of green poplar,

very goodness was a negative quality due to lack of vitality which had made him sexually unsatisfactory, and was responsible for the fact that he had never made any money nor achieved power, fame, prestige, or the respect of others. But the id force had despaired of ever convincing the conscious mind of the woman to poison him. So it had to devise other means, and very cunningly it sent the woman this wish fulfillment-purposive dream of her husband's death. The super-ego, knowing what the id was up to, punished the thought by an emotional disturbance in the form of a nightmare. But this emotion fixated the idea in her mind. She could not get over it, cried about it, and kept on talking about it. In this way, and under these dramatic circumstances, she suggested to her husband the idea of his death. Once an idea has been registered in the mind through suggestion there is no saying how far it will go. From an unconscious point of view, the suggestion probably found him in a negative state of mind. Deep within him there may have been an idea slumbering for years that the only escape for him was death, and that life was not worthwhile anyway. Seeing that the manner of his death had been so carefully planned and suggested, why should he take the trouble to devise another? It must always be remembered that behavior can only be a duplicate of the mental picture.

There is another type of dream belonging to the same class in which the sleeper dreams that somebody, usually a relative or a friend, dies, is sick, has an accident, comes into a fortune, or has some other kind of experience of a rather unusual and emotional type. The next morning there is a cable or telegram confirming the incident, or there is a letter three weeks later showing that the dream had some basis in fact. Here

it in the dream state. Psychical research societies that have made a study of this aspect of dreams have come to the conclusion that the high percentage of dreams which do come true in this way cannot be put down to mere statistical chance. We are therefore called upon to find an explanation for an experience that lies outside the scope of the rational mind.

A woman dreams repeatedly that her husband dies under very dramatic circumstances. She is upset and emotional about these dreams because they seem to come from some mystical agency as a portent of her husband's pending death. Nearly two years later, the husband dies under circumstances which are almost identical with those revealed in the dreams. Even on the strength of this single dream mere coincidence is very unlikely, considering the number of details involved. There are hundreds of a similar nature which have been investigated and have stood the test of the scientific method. But it does not necessarily follow that this woman had foreseen her husband's death in dream. It would probably be more correct to say that she predetermined it. If one were to ask why she was so upset about the dream she would probably answer that she loved her husband and could not bear the thought of his being removed from her. She would proceed to give an account of his character and personality: during the twenty years of their married life he had not said an angry word to her; he had been patient and thoughtful even when she had been unreasonable and had nagged him. From the point of view of the conscious mind, she would be absolutely sincere. But the id has entirely different ideas on the matter. In its view, the husband could profitably be exchanged for another or for several others. He has never been a man in the real sense of the word. His

Past and the total Present of any event, he would be in a position to deduce or to forecast the probable Future of that event. If the clouds are of a certain texture and color and they hang low in the heavens, and there is a gentle, mild, and moist wind blowing from the southwest, and we relate present weather conditions to past experience, we conclude that rain is highly probable.

From the point of view of forecasting the general Future, the conscious mind is in some ways seriously handicapped. Insofar as we are concentrating on the subject matter in hand, we are almost entirely unaware of the total Present outside the scope of this chapter. Our Knowledge of the total Past is limited to the matter that concerns the subject under discussion. Our ability to make a forecast of the Future in a general way, therefore, must necessarily be restricted. If we had at this moment to give a forecast of the weather, we would be at a complete loss to do so.

In hypnotic sleep we know that the sleeper can be extraordinarily well in contact with his environment. He seems to have psychological inlets other than those associated with consciousness or with the physical senses. We also know that people in hypnotic sleep can recall memories which lie absolutely outside the scope of their conscious efforts. Hence the increased ability of people to foretell the future who are under a hypnotic spell. In the forms of trance associated with spiritualism the same fact has been observed. People in deeper forms of trance and those who have been on the point of death have been known to possess exceptional ability in forecasting the future. This ability may also manifest in the dreams of natural sleep. When we are awake and predict rain from our knowledge of the past and present, we clearly realize that

again, the dream and its fulfillment come about so often as to rule out any possibility of chance. Yet, it may not be a matter of prognostication. An agency no more mysterious than that of mind-reading or extra sensory perception may be at work. All the factors which facilitate spontaneous telepathic communication are present. Usually there are emotional and mental ties between the dreamer and the subject of the dream. Also, the lower level of consciousness in sleep very much resembles the blank state of mind which has been found receptive to telepathic communication in the objective experiments on that subject. The only difference is that, with the lower level of consciousness in sleep and the associated lack of discrimination, all the experiences of the sleeper are realities to him.

Apart from these experiences, certain psychologists have found that almost every dream contains some material which is re-experienced in waking life some time after the occurrence of the dream and under circumstances which exclude the possibility of either predetermination through the existence of ideo-motor mechanisms resulting from the dream, or of possible telepathic communication. The mathematical explanation of this phenomenon is rather involved and it would not be feasible to enter into it here. All we can do is to give some sort of psychological interpretation of prognostication.

The future does not come to us from nowhere or out of nothing. It flows out of or is determined by the total Past in relation to the total Present. It is true that the latest researches have shown that nothing is absolutely predetermined, but the incalculable factor that disturbs the law of cause and effect is so small that for the purpose of this discussion it can be omitted. It means, therefore, that if a person knew the total

CHAPTER XIV

RELIGION AS A MOTIVATING FORCE?

There are some psychologists who say that religion is an instinct. In support of this assertion, they mention that its manifestation has been almost universal in human society, and that all efforts to eradicate it have failed. But this is true of many other drives which admittedly are *not* instinctive. Inebriety, for instance, is widespread and impossible to stamp out, but man does not get drunk instinctively. The church and the taverns are products of civilization. It seems more in accordance with the nature of its manifestation to look upon religion as the method by which man satisfies self-preservation, the feeling of self-esteem, the desire for security and the drive for self-actualization. It is not until the group has failed to satisfy man's individual drives or the group, itself, is seriously threatened that man turns his thoughts to God. In this sense, no one can be said to be irreligious. Some people may not believe in God or go to church, but the same psychological mechanisms are present in everybody and if they do not manifest in the orthodox manner, they do so in relation to the surrogates of God and the church. The substitute may be the scientific method, a state, a dictator, a beloved woman, a fetish, or an idea.

Religion has its origin in various sources. Totemism, the oldest and strongest, is the worship of the animal, plant, or object which is held responsible for safety and welfare. The totem differed from locality to locality and sometimes several different ones were

it is a probability and not a reality. With the low level of consciousness that prevails in sleep, we are not able to distinguish between a thought and a fact, and the mere idea of rain will manifest as an actual experience of seeing, hearing, and feeling rain.

It seems, from the point of view of experience, that the mind in relation to time has a bulging effect over past, present, and future, and that it covers an ever-wider perceptual area in its range from consciousness to the deeper levels of unconsciousness. So that the area covered when the mind is highly concentrated is smaller than when we are mind-wandering. In a state of sleep or hynosis, the perceptual scope of the mind is more limited than in deep trance, in approaching death, or in a superconscious state. As the state of mind changes from that of rational, concentrated consciousness to unconsciousness, or as it changes from consciousness to superconsciousness, the nature of time tends to change into a perceptual field in which past, present and future merge and resolve into the eternal now.

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Religion has its origin in various sources. Totemism, the oldest and strongest, is the worship of the animal, plant, or object which is held responsible for safety and welfare. The totem differed from locality to locality and sometimes several different ones were

worshipped by the same tribe. Irrespective of their nature or number they were always closely associated with the instinct of self-preservation. Either the totem supported life or threatened it. The volcano that erupted from time to time, the deadly cobra, or any other existing thing that proved destructive of human life, property, or prestige qualified as an object of worship. On the other hand, the sun returning in summer, the Nile overflowing its banks thus enabling the inhabitants to sow their grain, the regularly visiting shoals of fish, and other incidents of a similar nature that provided nourishment and protection were all incorporated in the totem.

Animism played a very important part in the interpretation of the behavior of the totem. Primitive man, with his lack of knowledge had no way of interpreting the outside world, animate or inanimate, other than in terms of himself. This is why it is probably more true to say that totemistic man fashioned God in his own psychology than that God created man after His own image. If a loose stone from an overhanging rock fell on the head of primitive man he could not, in the light of his own knowledge, do other than conclude that the stone had some reason for doing so. It probably wanted to hurt him.

Modern man, notwithstanding his superior knowledge, on an unconscious level is not altogether different in this respect. The mechanic, trying to tighten a nut and skinning his knuckles in the process, will swear at the wrench, throw it on the floor, or discard it. When a man's hat blows off and away and he catches up with it after a long chase he will kick it in anger. An irascible Scotsman I knew frequently hit his head against the beam that supported the chimney where he lit his pipe. In a fit of rage he would stand back, hit

the wood a resounding blow, and get rid of a few appropriate expletives by way of emphasis.

We now are in a position to understand primitive man's behavior in relation to his totem. Fish, as the totem supporting life, will serve by way of illustration. When the shoals of fish arrived in season all was well, but if they stayed away or came in insufficient numbers, man was seriously concerned. Their absence affected his welfare and even threatened his life. He naturally tried to get them to come. When they failed him, the first question that agitated his mind was the reason for their behavior. Arguing from his own point of view, he concluded that the fish must be offended. Probably he did not honor them sufficiently when they last visited him. So he set about to propitiate them and he proceeded along the identical lines which would have led to his own appeasement. If he were angry and people offered him food, which he was mostly in need of, he would find it difficult to persist in his anger with them. So he sacrificed some of his own food to the totem. The fact that the food was not partaken of did not bother his primitive mind. He had little difficulty in rationalizing the situation, and even though his premises were wrong, his logic was correct. Some African tribes do not like to slaughter their domestic animals and prefer to wait until they die naturally before they eat them. But, when they develop a strong craving for meat after a bout of beer drinking they easily convince themselves that their forefathers want a goat. The goat's spirit goes to the spirit of the forefathers and its meat supplies the physical needs of the living.

If primitive man could not bribe his totem by a sacrifice of food, he concluded that it was not hungry and he tried various other ways of bribing it. He

gave it his most valuable possessions, he sacrificed the most beautiful maiden of the tribe to satisfy its sexual desire, or he flattered it by calling it the most flattering names he could think of and by indulging in self deprecation. He knew how much pleasure he would derive as a recipient of such desirable gifts and so much adoration, and he imputed like motives and modes of satisfaction to his totem. All these gifts were sacred and taboo, because it would be an insult to the totem if mere man were to partake of its food or share in its privileges and glorification. Also, implicit faith in the power and goodwill of the totem was essential lest it become offended as man, himself, would under similar circumstances.

With the slow growth of his knowledge and the taboos associated with his totem, man was long discovering that the totem was not the master of its own fate. Merely to question the nature and motives of his totem was considered a sinful act. When man did lose faith, the question as to where and what else the force might be that controlled the fish became urgent. Man knew that he, himself, was not the agent, but, being more powerful than most animals, he concluded that the forces controlling nature must be beings like himself. So he made images resembling himself to accommodate these mysterious powers or gods, and he worshipped them in the same manner as he did his totem. As time went on, he became disillusioned in the idol and shifted his spirits or gods onto or into the inaccessible spots of the earth. His growing knowledge and intelligence, however, chased them out of these strongholds of superstition and taboo, and he placed them in the heavens where he possibly would never be able to go. Later, his telescope and deductive powers failed to discover them in the heavens,

and man, acting in accordance with this light, now tends to put God in his own heart, or in the bosom of the universe, manifesting in and through everything.

But while the concept of God has changed in accordance with the growth of his intelligence and the accumulation of his knowledge, man's emotional reactions toward his totem tends to remain the same. For the most part, he still worships God in the various ways by which he tried to pacify his totem and for the same reason. The most superficial examination of modern religion reveals this fact. Give to God and He will bless you materially, mentally, and spiritually, embodies the principle on which organized religion is financially founded, and is still one of the strongest motives for giving to religious institutions and to charity. The church insists that man shall have implicit faith in God, that he shall glorify God and humble himself. In this respect man probably reacts more in accordance with his own nature and more unworthily of his higher self and of God, in a spiritual sense, than in any other aspect of religious manifestation. The more mature human beings can do without praise, and even the most infantile among us would feel embarrassed if we were glorified in divine fashion. As a potential spiritual being, man has no right to debase himself. A realization of this fact and the responsibility that goes with it is an essential qualification for super-conscious development.

So overwhelmingly strong are these primitive emotional reactions that doctrines which point the way to higher forms of spiritual life have been swallowed up and almost entirely digested by totemistic religions. Christian ethics are entirely different in principle from old testamentary totemism, but a chapter from the Old Testament as well as one from the New are read from

the same pulpit, and a sermon covering both is preached as if there were no distinction. Christian festivals are not only totemistic in nature but also in origin and were held in honor of other totems thousands of years before the birth of Christ. In the northern hemisphere the sun worshippers welcomed the return of their totem by partaking of its fruits to repletion. Not only did every man eat unstintingly as a tribute to his totem but he gave away generously so that others might eat on his behalf. It was an insult to the totem to doubt his willingness and ability to grow ten grains in place of every one that was consumed in his honor. Hence the generosity of the Christmas spirit and the fact so often lamented by the church that religion has somehow inextricably gotten mixed up with eating. Even to this day we partake of the good things of life at Christmas in undue measure, whether it be in the cold of a northern winter or in the sweltering heat of the tropics. Early man made merry in the midst of the greenery which had withstood the rigors of winter and kissed under the mistletoe because he worshipped fertility and he expressed his appreciation by indulging in dances which often terminated in sexual orgies. All the fullbloodedness of fertility worship has dwindled down to a dry peck under the white berries of the mistletoe, but the idea is still there. A fire was often lit and worshipped as a symbol of the sun god, and to this day the lighted candles on the Christmas tree and the yule log in the hearth unconsciously serve the same purpose.

Another very important aspect of totemistic religion is nationalism. From this point of view, God, the people, and the state are three in one—the God-State. The division between religion and politics is of recent times and is still obviously artificial and superficial. In

time of war the nations of the earth almost entirely revert to totemism. Each of the warring nations believes that God has espoused its cause and that He is fighting on its behalf. If the totem approves of the nation, it will obtain victory. If it suffers defeat, the totem must be satisfied in the prescribed manner before he will help his people. When final triumph has been achieved, the flags of victory must be dedicated to his honor and kept in his temple. This aspect of religion is too well known to need further elaboration.

In terms of animism, primitive man could not but conclude that a particular totem of its own free will had decided to take an interest in his tribe or else it *would not have fed them or spared them, and that it must, therefore, have had a reason for doing so.* It must have found them superior and had a special goal or purpose in view for them. This being so, it would be an offense to the totem to marry into or to mix with other nations. *The race must be kept pure to fulfill its divine mission.* The totem God was a jealous God and the best way to please it was to hate and to exterminate his enemies. From a totemistic point of view, every nation is a potential enemy of every other nation, and by the exploitation of this hidden and highly inflammable force, antagonism can be worked up against a friendly nation and even against an ally with the greatest ease.

Many other problems have their foundation in this force. One of the greatest blots on the history of man is the persecution of minority groups. Nor is this a thing of the past. In some countries today, their extermination is still practical policy, and in all countries of the world hatred against them is latent and smouldering in preparation for another eruption. At the bottom of this is totemistic religion. The Jews,

for instance, have been a totemistic people since the beginning of their national existence. It was this force that kept them intact when they were carried into captivity before the Roman conquest that caused them to migrate from Palestine; that has preserved them as a race among other nations for the past two thousand years; and it is the drive behind the Zionist movement of the present day. Gentile totemism, because of geographical demarcation, is not so constantly threatened and during peace time it is somewhat adulterated by the altruism of the Christian creed. But, when the gentile is threatened, or cramped, or financially depressed, or his nationalism is aroused, his latent totemism awakens all the more energetic for its rest, and it attacks foreign totems. To its consternation and anger it finds the Jewish totem growing vigorously in its bosom, and it determines, seeing that the process of peaceful assimilation has failed, to destroy its enemy.

The third important aspect of totemism is the ethical code. The totem or God always approves of what the group thinks moral or right. This code may not, and very seldom does, contribute to the good or higher development of the individual. As a matter of fact, group demands are usually contrary to the individual drives, and it is this issue that gives rise to the neuroses and psychoses, to a good deal of physical illness, and to all the ills and evils of social life. Moreover, the ethical code is too narrow a foundation for man's existence. A thing is ethically right almost invariably because it is financially or materially sound. Totemism, in which the moral code is founded, has almost exclusively to do with the preservation of the group. When several men are necessary to keep one woman and her children, polyandry is moral; when nature is

generous, one man is morally entitled to several women. In a society where a man earns just enough to keep a wife and a few children, monogamy is the only form of marriage legally and morally approved of. The relative laxness of sexual morality of the modern day in comparison with Victorian puritanism is largely due to the universal knowledge and practice of contraception, and to the greater financial independence of women. The latter factor minimizes the disturbance to the economic structure in the eventuation of an illegitimate child, and the former the likelihood of such an eventuation. When the totalitarian state is threatened the production of children, legitimately or otherwise, is a commendable act. Honesty, thrift, and truthfulness are virtuous qualities principally because they are the pillars which support social life. By bread alone man shall not live and by forcing him to do so to the exclusion of the creative and spiritual aspects of his being we have laid a foundation in brick and mortar of human kind that cannot and will not stand the strain of the social structure.

The totemistic aspect of religion has been dealt with first because it is the strongest single factor in religious manifestations, but that does not mean that it was the first type of reaction on the part of man in relation to his environment. *Man then, as now, tried to do things in his own strength. However when this proved impossible, he tried to reenforce his powers by magic. Hence the fact that religion is impregnated with magic, which comprises the ways and means employed by man to strengthen his own psychological and physical arm in relation to the forces outside him. He started by trying to gain knowledge of the forces which operated in nature. To this end the sorcerer, the*

astrologer, the alchemist and the scientist have labored since the beginning of man's struggle against nature. Totemistic religion disapproved of this aspect of magic and persecuted the seeker after knowledge because it was an insult to the totem to encroach on his preserves and to question his ways and means. Moreover, it showed lack of faith in his omnipotence and his willingness to help.

Most of the other aspects of magic, however, were incorporated in totemistic religion. Communion, in the sense of partaking of the totem, has always been a prominent feature in religious manifestation. Man believed that by partaking physically of something he became imbued with the qualities he ascribed to that special thing. By eating the heart of a lion, he became more courageous, the snake's liver gave subtlety, the heart of a dove, gentleness, and so on. This belief lies at the root of cannibalism. The cannibal believed that the more men he ate the more man he became. He imbibed the strength, courage, endurance, skill, and above all the fertility of his victim. To a certain extent, human sacrifice as a form of religious manifestation may be ascribed to this belief and practice.

By partaking of the totem man paid homage to it while he partook of its powers. Hence the fact that *totemism and magic became inextricably mixed up in religion*. If it was impossible to eat the totem, some animal was dedicated to him and then slaughtered and eaten. Here, also, is the origin of the idea that the totem can die to save its people. It is rather interesting to note that while the cat was frequently credited with mysterious powers, the dog never was. Man, arguing from his own point of view, concluded that the dog was inferior to himself, seeing that it was

loyal even when he ill-treated it. The cat looked through him and would stand no nonsense from him. The latter, therefore, must be in contact with forces superior to those of man, himself, and it was made a substitute for the totem or a medium between man and his totem.

Separate parts of the totem or objects that were in close proximity to it or its approved disciples were held sacred and worshipped because it was believed that these objects were impregnated with the qualities of their master. This is the origin and nature of relic worship. Failing the dedicated animal or the relic, a symbolic representation of the totem was adored. Organized religion and religious architecture are full of symbols of this kind. The cross itself speaks to the unconscious in this manner. The god of fertility was ardently worshipped in the genital organs or in a symbolic representation thereof thousands of years before the birth of Christ. The very fact that He was crucified and that this was considered a disgraceful form of death is associated with the fact that no greater insult could be done to a man than to crucify him on the symbol of his manhood.

The power of the word became an important factor in the practice of magic. Man very early realized that if he could say the right word in the right way at the right time, his influence over his fellowmen was almost unlimited. Arguing once more from the point of view of animism, he believed that the powers behind the universe were subject to the same influence. Hence the fact that magicians tried to say words in a prescribed manner and in definite relationship to certain actions, believing that by so doing they might pronounce the right formula that would give control over the forces they wished to make subservient to their

will. A large part of the ritual and ceremony of orthodox religion is founded in the belief that the word spoken under the proper circumstances has miraculous power.

At present church membership is booming but churchmen themselves are skeptical about the soundness of the back-to-religion movement. Denominational, social, professional and, in some notable instances, even political considerations rather than religious faith are the motivational forces at work. Pseudo-religious revivals, for whatever reason, are common occurrences in the history of religion. There is general agreement, however, that the present revival notwithstanding, civilization has drifted and is drifting steadily away from the basic religious beliefs of previous generations. The explanation of the phenomena is two-fold. Through his knowledge, man has gained so much control over external forces that he does not feel the same necessity to humiliate himself to the totem for help. Insofar as his environment still lies outside the scope of his control he believes that he will be able to deal with it, given time and more knowledge. To the extent that he still feels insecure he has based his hopes on various totems of a more concrete nature than an abstract God. The state is just one of a number of these institutions which cater to his security. It gives him unemployment insurance, sickness benefits, old age pension, and other aids. It promises him protection and more of everything. It gives him the vote and through that the illusion that the government lies within his control. Insofar as the state has proved more tangible and reliable than the totem, it has taken its place. Hence the fact that modern political ideologies of the one-for-all and the all-for-one kind are held with such

religious fanaticism. Here, also, lies the reason why there is so much antagonism between orthodox religion and totalitarian states, and between communistic, fascistic, and democratic ideologies. It is the old story of the totem being a jealous god who cannot tolerate any form of competition.

Some schools of unconscious psychology do not find an anthropological background necessary for the explanation of religious mechanisms and their manifestations. According to these psychologists, the origin of religion can be found in the child-parent relationship. The child is born into a world that it does not understand and with which it cannot cope. The result is that it feels insignificant and insecure. Life on this basis is impossible, and the child finds it a psychological necessity to endow his parents with qualities which will give him a feeling of security. He must believe that his father is all knowing and all powerful, and to assure that these qualities will be exercised in his behalf, he must convince himself that his father loves him and will forgive him when he transgresses. His mother must be gentle and loving and intercede on his behalf with the father. The parents on their part feel highly flattered with this adulation and play up to it. Also, it makes the task of controlling the child much easier if he has a blind faith in their strength, love, and wisdom, and if he has to please them in totemistic fashion to secure their benevolences.

Sooner or later, however, the child becomes disillusioned. Yesterday, father had a quarrel with a neighbor and the child has a shrewd suspicion that his parent was afraid. Father cannot, then, be all powerful. Teacher said something in class and by way of showing off his knowledge to please and impress his father, he discovered that while father obviously did

not known anything about it, he would not admit his ignorance. Father, then, is not omniscient, and not even very honest. Sometimes father is irritated by his environment works off his irritation on the weakest member of the family, and then tells him that it is out of love and for his own good. Once, however, the psychological basis that makes him feel secure has been laid, it must be satisfied. The child derives this satisfaction by projecting his family relationships on the current concept of God. God unlike the father is not open to questioning. Thus the child safeguards himself against further disillusionment and suffering.

There seems little doubt then that primitive religion in all its forms was firmly rooted in animism, totemism, magic, religious nationalism, and infantile dependency. The racial, anthropological, and psychological gods were brought into being to satisfy the basic drives of the human species and they changed their nature to accommodate the changing needs of the times. The fact that religious beliefs were subjective and, therefore, close to the nature of man and his surrounding conditions made them incredibly durable through the milleniums of his early existence.

Time, development, and the growth of knowledge, however, slowly began to find the foundations of these religious beliefs suspect. Meanwhile the dimensions of his problems and the complexity of his evolving civilization gradually escaped the natural capacity of man's mind and, therefore, the power of his man-made gods. The old winebags lost their stretch and could not resist the effervescent pressure of the life force.

In those early centuries institutional religion frantically tried to patch up the leaks and, to prevent worse damage to the containers, suppress any further probing into their contents. But the flux and outward

thrust of life cannot be permanently contained in the same mold. During the five centuries preceding the birth of Christ the old forms of totemistic religion clearly proved their futility, and an inspired search for new forms of belief resulted in the movements which in the following two thousand years crystallized into the major religions of today.

The early seers and social scientists clearly realized that moral man was an unconscious hypocrite saturated with repressions and that his society was riddled with the defects inherent in his own nature. They became convinced that nothing less than the transmutation of his nature and the rebirth of his personality would solve his dilemma. This was the common theme of such great spiritual teachers as Socrates and Jeremiah, Lao-tze and Hillel, Isaiah and the Buddha. These spiritual trends of the East and West found fertile soil in Judaism and ultimately culminated in the life and teachings of Christ.

It is difficult for modern man to realize what high hopes the early Christians entertained for the future of the world. They, like the followers of the other great spiritual teachers, were firmly convinced that the application of their doctrines would eventuate in a new society free from hate, violence, greed, and lust. They visualized a new Jerusalem where peace, love, good will, justice, and mercy would reign supreme. But these early spiritual experiences soon jelled into creeds which had no rejuvenating power and belied the early expectations of the Christian Fathers.

Modern man, after two thousand years of applied Christianity, finds the evils of old just as firmly imbedded today as they were in the pre-Christian era; and so once more there is widespread disillusionment and serious questioning into the efficacy of modern

religion to meet the needs of modern man. The present awakening from the long sleep of religious smugness is provoking a great deal of reorientation of mind and soul-searching. Many thoughtful people are concerned about the discrepancy between the religious needs of the times and the obsolete tenets and barren offerings of organized religion. Others are pondering the question why the spiritual ethics of the great masters failed so signally to regenerate the individual or to produce the new society which they predicated. The following are some of the relevant considerations and reflections.

In the first place, it has become evident that human nature is highly tenacious and dynamic in structure and that it does not yield to radical reorganization without considerable effort and sacrifice. Natural man has not been able, willing, or prepared to pay the price for spiritual man. The psychological foundations of totemism, magic, and infantilism are so firmly entrenched in him that his anthropological and irrational ways of thinking have persisted and still are the prototypes of all modern forms of belief, and as such antithetical to the spiritual ideal. Spiritual truth offers freedom from human bondage but demands exceptional levels of concentration, vigilance, and an all-encompassing sense of responsibility. Totemistic man would rather be in bondage with ease and security than at liberty with uncertainty and responsibility. Even the most venturesome spirits often become miserable with freedom and its unending demands, develop nostalgia for the warmth of the maternal nest, and ultimately find rest in resignation and security in acquiescence. In many respects the spiritual leaders themselves have become totems and father imagoes and their doctrines loosely and incongruously grafted on the outworn

dogmas and primordial concepts of a dead past. Furthermore, organized religion as a vested interest and theology as its facile and often devious hand-maiden has been more concerned with defending tradition, rationalizing the irrational, and persecuting heresy than in renouncing false beliefs and discovering new religious truths.

Many thinking people are concerned about the infantile and dependency aspects of traditional religion. No sooner is the child weaned from the mother's breast or the man hungers and hunts for her substitute. In the midst of many inferior surrogates and to his abiding relief and satisfaction he finds the church as the mother imago, willing and ready to nurse a frightened, weary, and disconsolate world. Now, the satisfaction of physical and psychological needs is a legitimate prerogative of the human organism; but in terms of the frame of reference and the sense of values of the spiritual ideal, it is not of primary concern because the satisfaction of man's needs becomes a spontaneous by-product of the higher law that governs the more abundant life. *Preoccupation with worldly needs on the spiritual level is tantamount to spiritual death; and we have the assurance of the masters themselves that the totemistic gods are pre-eminently qualified to feed, clothe, and bury the dead.*

Perhaps the most damning accusation against orthodox religion is that it has not kept pace with the vast growth of knowledge and the fierce questing spirit of the human mind. The supreme error in religion is to seek finality in truths which at best can only be half truths and very often are no more than superstitious beliefs based on autistic thinking.

Man's perception of truth, religious or otherwise, must be a growing thing and must be followed as

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Man's perception of truth, religious or otherwise, must be a growing thing and must be followed as

perceived irrespective of the most cherished ideals or the most authoritative dicta. Even the truth as seen and lived by the great spiritual leaders, profound and timely as it was two thousand years ago and in some respects still is, is sadly in need of restatement in terms of the language, thought, and knowledge of our times. The verities of old must be constantly modified by the new and both adapted to the problems and predicaments of modern man.

Science had its origin in religion. In early societies kings often were high priests and wise men were seers and prophets. If religion were true to her original role, the church would be a research institute and religious belief in the vanguard of scientific investigation. The great spiritual leaders considered death an unspeakable gain if life were to remain unexamined; and many of them paid the final penalty rather than not inquire. If there is a God, the truth will lead to Him, and those in search of it will be under His guidance and forever near Him. If there is no God man will have to accept divine responsibility and will need all the truth and knowledge in the universe to bolster his frightful inadequacies.

This attitude of mind bespeaks a level of maturity that is far beyond the religious masses. The mere mention of such an attitude is often stigmatized as bad taste or decried as sacrilege in the halls of the totemistic sanctum. Hence many modern critics who despair of bringing orthodox religion in step with modern science advocate that religious practices be exposed, branded as an insidious form of dope, and abolished. This is dangerous folly. One might as well try to legislate all human frailties out of existence. In the first place, basic needs become aggravated when prohibited. Any persecution of religion has always

stimulated its growth. When modes of satisfaction are abolished, the drives clamor for fulfillment and find it, often in less desirable and more destructive ways. Destroy the church, and the state, the dictator, the religious paranoiac or the megalomaniac takes its place. This change is invariably accompanied by the loss of art, culture, and refinement of traditional religion as well as the guarantees against the grosser forms of persecution which have been built up through the centuries. Man in his present state of development is incapable of taking stark reality without adulteration or a velvet shield. If it were at all possible to abolish totemistic religion and no adequate substitutes were available, society would have to double its police force and its criminal institutions and treble its saloons, mental hospitals, and vice squads. It is not by legislating or by organizing orthodox religion out of existence that man will rise above himself, but by discovering the techniques that promote growth and development and ultimately lead to the actualization of the greater self and the transmutation of human nature.

A thorough re-evaluation and reorientation in religious belief is probably several milleniums overdue, but it will never come from within. The credulity of totemistic religion in the face of the veridical evidence of modern science is certainly one of the most astounding phenomena in the history of homo sapiens. The greatest religious and scientific seekers have always been outcasts who had to dwell entirely within the confines of their own beliefs and who had nothing to fall back upon but their own understanding. It is from this spiritual and scientific aristocracy that the awakening must come. Everyone who is mature enough to face up to the real issues of life and religion is called

perceived irrespective of the most cherished ideals or the most authoritative dicta. Even the truth as seen and lived by the great spiritual leaders, profound and timely as it was two thousand years ago and in some respects still is, is sadly in need of restatement in terms of the language, thought, and knowledge of our times. The verities of old must be constantly modified by the new and both adapted to the problems and predicaments of modern man.

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CHAPTER XV

THE DRIVING FORCES OF WAR

The problem of war is so complex, psychologically, and so vital to man socially, that it seems justifiable to consider it as fully as possible. It concerns the individual very closely, not only because it affects his career and may cost him his life, but also because all the psychological drives which ripen a people for war and find satisfaction in waging it, lie in man as an individual. War, therefore, is an individual responsibility. There is no mass solution for it. The failure on the part of the individual to realize and to discharge his responsibility in this respect results in the perpetration of international crimes, followed by frantic efforts to find a scapegoat to shoulder the blame. Individual drives, primary, secondary, and conditioned, prohibited in time of peace, find group sanction in time of war. No sooner, however, is the war over than the individual, to ease his conscience, starts accusing various parties for having brought it about. Capitalists, militarists, politicians, governments, Jews, dictators, armament makers, pacifists, and various other groups have been blamed in turn for having made war to serve their own ends. If these people were the only or even the chief culprits, the preservation of peace would be a relatively simple matter. Of course, there always have been, and probably always will be, human vultures who are eager and ready to exploit the misfortunes and weaknesses of their fellowmen, but no interested group or groups can make a people fight if they are

upon to make a ruthless re-examination of his stand on the traditional beliefs and the current trends, more especially on some of the crudest and most brutalizing concepts and practices. Every honest seeker must bear witness to the insight, inspiration, and experience that his share of sunshine and earth has permitted him to lay hold of. Above all the scientific method must be orientated and education dedicated to an understanding of man and his place in the universe and to a discovery of the paths by which he may realize his potential and reedeem his nature.

is to determine how far the efforts of the conscious mind to reach a certain goal have the opposite effect. This test applies with a vengeance to war. Every step that was taken in the direction of peace after World War I led to World War II, and the peace efforts since then have led to the present unsettled and dangerous international situation. The League of Nations and the United Nations, the highest ideals and the greatest hopes of man in the international sphere, have almost systematically been the blind instruments in the hands of the unconscious to prepare the ground for future wars. The unconscious forces in man prepare for war and bring it about because in the process of waging it they find satisfaction for a number of drives, appetites, and complexes which cannot be satisfied in time of peace. It has been said that the causes of war range from the superficial to the profound, from the ridiculous to the sublime. That is, perhaps, another way of saying that war is more expressive of the basic structures of human nature and of the cultural outcome of our civilization than any other behavioral or psychological phenomenon. Man, in all the hidden recesses of his being, stands naked and revealed in the stark realities of war—the saint and the sinner, rivaling to express themselves more fully in war than is possible in peace.

One of the more superficial reasons generally given is that certain specific incidents are responsible for the outbreak of war: the enemy has crossed the border; the innocent party was provoked and forced into the maelstrom; the unsuspecting nation was stabbed in the back; a compatriot was humiliated or mutilated. History is replete with these plausible and, often, ridiculous excuses. Incidents of war are not causes of war. They tell us how and not why a war started. Inevi-

not psychologically ready for war. The most those with an axe to grind can do is to set the ball rolling at the right time and in the direction that will gain the desired end.

Sometimes the people clamor for war even against the wishes of their leaders or before the latter consider the time opportune. The very fact that a people can ardently believe the slogans of war is proof in itself of their overwhelming desire to wage it. The most superficial examination will prove that the excuses generally given for war are invariably the negation of the very principles which they profess to uphold. When the id force in man has had its fill of peace, it develops a hunger for aggression which only a war will satisfy, and it persuades the super-ego and the collective conscience that a war for peace or one against aggression is imperative. When it finds the strait jacket of democracy too irksome, it urges the super-ego to fight for democracy and in the license of war it enjoys a holiday from the restrictions of that demanding institution. When it is sick of living and sacrificing itself for other people, it demands a war for humanity and gets an opportunity to put its bayonet into the vitals of its fellowmen. When the ego is tired of shouldering the responsibilities of practical life, it declares war on dictatorship and gives the pocket editions at home an opportunity to regiment him and dictate to him.

Practically all the causes of war are unconscious to the individual and the body politic. The high ideals and good intentions which motivate man in the direction of peace are not only the best disguise for the workings of the unconscious but also the shortest way to war. One of the best ways of finding out whether and to what extent behavior is unconsciously controlled

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holiday from the responsibilities of being democratic and humane or that they are finding plausible excuses for acting anti-democratically, inhumanely, or aggressively. Thus a war for democracy kills democratic forms of government, makes people more inhumane, and leaves aggressive sores which fester into the next conflict. Similarly does a war to free the world from fear, want, and bondage invariably ensure the opposite result.

In religious patriotism one totem is always the potential enemy of every other totem and in time of war, the national God fights on behalf of his chosen people. There are instances on record where the extermination of all other totems was the conscious purpose of a nation, and the wars waged to carry out the injunction of their particular totem were called holy wars. For several centuries, the Saracens knocked at the gates of Europe, trying to exterminate Christianity. This compliment was returned by Christendom in the form of some thirteen or more military expeditions to capture the Holy Sepulchre from the infidels.

From a totemistic point of view, every war is a holy war. Christ and God are regulars in the respective armies of European wars, and on many occasions were seen to lead angelic hosts against the enemy. It makes sad but illuminating reading to turn to the various utterances made by outstanding churchmen during the last two world wars. "It would be a crime before God to make peace with the enemy," said the head of one church. "It would be blasphemy to God if we made peace with the enemy before we have annihilated them," said another. "God has a stake in this war," declared one American churchman. "To win this war we must mobilize for Christ," read a poster sponsored by the Church of England. These are but a few

tably war would come and how it started matters little provided one or two or both purposes be served. If the morale of a nation is low, it is good tactics to provoke the enemy into attacking and so anger and unite the people. If the morale is high, it may be good strategy to strike first. A paralyzing blow followed by a quick, decisive victory with a good deal of spoil included usually has been found adequate to soothe the most outraged national conscience.

History often asserts that wars are fought to serve the national interests. It is doubtful whether a nation will fight with a conscious knowledge that it is benefiting itself materially. A people must believe that its cause is altruistic, noble, and religious. Unconsciously, however, a nation wishes to gain in prestige, property, and security and would be very dissatisfied with a statesman who loses a war or comes home with empty hands from the peace conference. Hence, the national interests usually determine what alliances should be formed to ensure victory and to provide an opportunity at the termination of conflict to filch the most profitable pockets under the guise of deserved punishment for war guilt or deterrence against future wars, or both.

The slogans of war do not indicate the cause of international strife. The real reason for killing people and the very act of doing so are disreputable and a violation of the individual and the collective conscience. To pacify this feeling of guilt, excuses acceptable to the social ideal are devised and propagandized. The slogans of war are, therefore, the rationalizations and not the reasons of war. However, the slogans of war, correctly interpreted, do have a psychological bearing on the causes of war. When the people fight for democracy, or humanity, or against aggression, it is as likely as not that they are finding excuses to take a

holiday from the responsibilities of being democratic and humane or that they are finding plausible excuses for acting anti-democratically, inhumanely, or aggressively. Thus a war for democracy kills democratic forms of government, makes people more inhumane, and leaves aggressive sores which fester into the next conflict. Similarly does a war to free the world from fear, want, and bondage invariably ensure the opposite result.

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examples taken at random from a volume of such statements. One of the most responsible statesmen broadcast over the radio, saying: "Our cause is righteous; we were forced to fight and we shall wage this war in the spirit of a crusade and God will be with us." It is a very depressing sign that in this day and age some of the most enlightened and responsible people do not know what they are actually saying.

Religious nationalism is an unconscious drive that wants war as long as there is another totem left in the world. Seeing that it is impossible to have war all the time, totemism keeps the torch burning in time of peace in various guises which, to the conscious mind, are so many sincere efforts to preserve the peace. The Boy Scout movement is a serious effort, approved of and frequently organized by the church, to mobilize the energies of youth in the cause of peace. "For God and Country," however, is a totemistic oath and assumes that the cause of God and country is identical. The boy scout starts off with this oath and then there is the beating of drums, the blowing of bugles, the marching of feet, the standing watch, the camping out, and the ideals of self-reliance and sacrifice. Unless there is an awareness of the unconscious forces operating, the boy scout movement may with the best intentions defeat its own purpose. We must bear in mind that Sir Baden Powell organized the first Boy Scout unit to support the besieged army at Mafeking. It may be argued that these movements are international and aim at promoting goodwill among nations. This is just one of the many pitfalls dug by the unconscious to trap conscious intelligence. Totemism burns all the more fiercely in war when it feeds on the repressed irritations, heaped up in the time of peace. Military parades and Memorial Day exercises, with their

ironical slogans of "Self-Sacrifice" and "Lest We Forget," belligerent pacifism, or, for that matter, any form of pacifism, these and many other movements of a similar kind serve the purpose of national totemism. They prepare a people for war while there is yet peace.

In close relationship with religious nationalism goes the formation of group consciousness on the national basis. This psychological dynamism gives a sense of belonging and a feeling of being superior and is very sensitive to insult or to criticism of any kind. It is founded on a center of interest that is closely associated with the instinct of self-preservation and the feeling of significance, and it develops a strong will to preserve the common heritage. National class consciousness is one of the blindest and most powerful and inflammatory forces in man, and therefore constitutes a permanent powder magazine in relation to other nations.

There are few more potent psychological forces in support of war than fear. Here, again, we have an example of how the unconscious tricks the conscious mind into carrying out its behests, while the latter is convinced of the sincerity of its efforts to achieve the opposite. Well-intentioned public men, with all the powers of oratory at their command, enlarge on the horrors of the next war in such a manner as to freeze the marrow in the bones of their audiences, believing that by so doing they are striking a blow for peace. Newspapers organize picture galleries of the mutilated horrors of the last war, saying, with as much honesty as they can afford or muster, that they are working for peace. Actually, fear mongering is unadulterated war mongering. Fear of war fixates the idea of war in mental energy and overt behavior must follow. The

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ments always have led to war and always must. No sooner do the people feel strong and self-confident than the energy flows in the opposite direction and they become pugnacious and aggressive. For the finger to find the trigger and for the mind to devise a plausible excuse to pacify the conscious are mere matters of time and convenience.

War as a drug, or an escape from reality on a large scale, is at once the most important and the strongest force that ripens a people for war. In the chapter on mental conflict and the escape mania we pointed out that all forms of drug taking, whether mental or physical, are escapes from the unbearable pain of the dual or split personality. The usual everyday drugs give only momentary freedom from the insatiable appetites of the id and super-ego, and that mostly in fantasy. The ego, in a drunken state, in a daydream, in the movies, or under the influence of one of the many mental or physical drugs, imagines that the task of adaptation to the environment and the satisfaction of the inner desires and wants is progressing favorably or has been completed satisfactorily. Meanwhile, the burden of sin or guilt is steadily increasing and the ordinary methods of expiation, like the morning after effect or other ways of making ourselves ill or uncomfortable, do not give adequate relief. As the days go by the ego gets weary of the fruitless round, the id and super-ego clamor more and more incessantly for satisfaction until the combination of these drives forces the gates open and floods the seemingly safe and peaceful landscape with the horrors of war.

Then all the repressed forces of the split personality receive satisfaction in a way and on a scale that is absolutely impossible in time of peace. Society sanctions license in the name of some plausible cause, and

moth does not want to fly into the flame—it struggles to get away from it, but these very efforts lead to its destruction because the image of the fire dominates its mental field. The bird on the branch does not want to be swallowed by the approaching snake, but fear of its enemy fixates the idea of being eaten and it behaves as if it were the willing prey of the devourer. To say that we strive not to have war only makes the behavior complex to the extent that we are destroyed against our will, or that we do not want war, but . . . ! How often has this “but” been balm to the guilty soul!

Fear of war produces war in a much more insidious manner than merely fixating the idea of it and thus controlling behavior. All the forces in the unconscious are bi-polar or ambivalent, and energy flows either in one direction or the other. It definitely prefers to function positively, but if it cannot do so it manifests negatively. There is a will to live but if, from the point of view of the unconscious, life is not worth while, then the will to die takes command. If the conscious mind fears death or disapproves of suicide, the unconscious has to affect the senses or the judgment of the individual and stage an accident to overcome conscious resistance. In the same way there is a will to success and a will to failure which is the reason why, apart from suggestion which gives momentum to the process, nothing succeeds like success and nothing fails like failure. Pugnacity and aggressiveness are the positive aspects of fear and submissiveness. When a people are afraid and therefore have to be submissive they feel insecure and inferior, both of which are painful and intolerable conditions of mind. The nation, in order to feel secure, demands a program of armaments, and these are believed to be in support of peace notwithstanding the fact that arma-

point of view, but everybody finds satisfaction for a considerable number of other forces in the id and super-ego. Does the ordinary man suffer the pain and horror of war for what he hopes to gain by it materially, or because the suffering that war imposes expiates his feeling of guilt or his sense of sin? There can be little doubt of the answer to this question. Or again, does the drive to steal gain as much satisfaction in war as the demand of the super-ego that a man should sacrifice himself for his fellowmen and become a hero?

The school of psychoanalysis claims that war can be explained in terms of the psychological mechanisms founded in the Oedipus complex. A good case is made for this assertion and it may be well to examine it in some detail. How man became the cold-blooded killer he has proved himself to be is one of the main questions in relation to war. The animal fights its kind to assert itself and not necessarily to kill, so that death seldom results from impulsive fighting in the jungle. Primitive man lived a comparatively innocent life in this respect. The closest approach to war in his social life was a kind of play in the form of a sham fight in which a certain amount of injury was expected but in which death was considered to be accidental, as it would be in a game of football. Mass murder, as we call it, is a product of civilization, and according to psychoanalysis the drive to kill in cold blood lies in the Oedipus complex.

The basis of this mental and emotional mechanism is the psychosexual aspect of family relationships. The male child, recapitulating the sexual history of the race, looks upon the mother as a sex object and becomes a rival of the father. As such, he is at a hopeless disadvantage. His father is sexually mature, as is his mother and both he and his mother are dependent on his father. Furthermore, he is expected to love

theft and murder become acts of heroism. Sexual and sensual indulgences of all kinds are permitted and even the perverted psychological drives are tolerated. A desire for the limelight, for applause, for appreciation, recognition, and many other wishes and wants of the id, denied in time of peace, find considerable satisfaction in time of war. The task of adaptation to the environment, which, on the whole, has been unsatisfactory in the time of peace, becomes considerably simplified in time of war and many of the responsibilities associated with everyday life are removed from the shoulders of the individual. Social, mental, spiritual, and geographical barriers are broken down, and the state accepts responsibility for its citizens. The super-ego is likewise satisfied in a manner which is undreamed of in time of peace. The soldier is blessed by the church and ethically approved of by society. The accumulated burden of sin is paid for in the suffering and horror of war, and when the debt is liquidated hatred evaporates, morale deteriorates, and fraternizing with the enemy commences, notwithstanding the frantic efforts of the propaganda machine to fan the dying flames of war.

Economic circumstances are very often blamed as being the sole cause of war. It has become fashionable to hold economics responsible for all the ills of man. The desire to steal is very definitely one of the id forces that is repressed in time of peace. It finds some individual and a great deal of collective satisfaction in war, but it is doubtful, indeed, if this drive is as strong or as insistent in its demand for war as is the desire to kill, to be aggressive, to feel significant, to escape from the monotony and responsibilities of everyday life or to enhance the prestige of the national self. Wars are not paying propositions from the individual

us to understand the changes in temperament and mental attitude, and in the available volume of energy which manifests as prosperity or depression. When the patient is depressed, he is literally a pool of stagnant energy. He reacts slowly, if at all, to stimuli, is diffident and full of fears, lacks initiative and enterprise, worries unduly about the future. This frame of mind reduces him to a state of inactivity. The same patient in the manic phase is overflowing with energy. He is overactive, overconfident, has a sense of well being that refuses to acknowledge adverse circumstances, and is full of plans for the future. He is highly inflammable and reckless in anger. When this parallel is applied to the body politic it becomes clear how a society may be financially depressed in the midst of affluence and prosperous with less than it had during the depression. It also explains why, in the manic phase, it becomes aggressive and reckless and throws the fruits of its prosperity into the vortex of war. When the other causes of war coincide with the manic-depressive curve in human society, and the pattern obtains for several nations at the same time, a major conflagration results. Our folly and blindness in relation to this force is clearly evidenced in our efforts to whip a community into greater prosperity when it should be admonished to calm down, and to stimulate it out of its depression when it should be allowed to lie fallow and recuperate.

The fact that man can do things in time of war that he would be ashamed of doing in time of peace is due mainly to two reasons. The first is that the life force wells up so strongly in time of war that it sweeps away the barriers which confine it in time of peace. The second is that the group, which denies the satisfaction of individual drives in time of peace, provides sanction

and obey his father and his helplessness and dependency leave him no alternative. Incest is forbidden and is therefore repressed. The result is an accumulation of incestuous guilt. This situation, from a psychological point of view, becomes impossible and the death wish results as the only solution of the problem. If he could only murder his father he would be able to step into his rival's shoes in every sense of the word. He would have his father's wife, his property, and his prestige. This thought is abhorrent to the super-ego and is repressed for that reason but like all repressed forces the death wish must have satisfaction subversively and, if possible, with public sanction. This sanction is provided in the license of war.

Many aspects of war can be explained on this basis. Theft, murder, rape, and the sexual mutilation of the slain enemy are all so many ways of satisfying the Oedipus complex. While there seems to be little doubt that the Oedipus complex plays an important part in producing war and determining its character, it is by no means the only force at play. It explains the fact that the battle is fought by men with the women fighting behind them, but totemism more adequately explains the desire to exterminate the whole tribe.

The ebb and flow aspect of the life force is another important factor that contributes to the eventuation of *war and determines its character. This rhythmic ebb and flow of energy manifests in all forms of life. There is a time to lie fallow, to blossom, to bear fruit, and to return to sleep. All human behavior is subject to this force. It is usually believed that economic circumstances are responsible for our periods of prosperity and depression. Actually, economic circumstances, themselves, are the result of mental forces. The clinical picture of the manic-depressive patient will help*

blind and too strong to be controlled in any other manner. The life force precipitates man into circumstances which lead to war and other catastrophes with the special purpose of forcing him to develop on a higher plane, and it is not likely that it will be satisfied with less.

for the satisfaction of these drives in time of war. We must keep in mind that the ethical code is evolved by the group for the sake of the group, and that this code can be and is being altered by the group, to serve its purpose. The totem and its derivative, God, is always on the side of the group and thus finds no difficulty in squaring its standards with the changing demands of society.

One of the many suggestions that has been made for the establishment of permanent peace is that the psychological forces that make for war should be sublimated. International rivalry in the form of sports, music, art, and various other forms of cultural and industrial competitiveness, it is believed, could be made to take the place of war. There is not the slightest likelihood of solving the problem in this way. None of the above mentioned activities will satisfy the demands of the id, ego, and super-ego, which find satisfaction in the license of war. It is highly improbable that any form of functioning on the natural plane of life, other than war, will satisfy the many depravities of man. It may even be true to say that war saves a nation from developing a neurotic condition as a result of its unsatisfied, repressed, and perverted forces which would destroy a people if it were not for the temporary escapes which war affords.

If, by a process of self-or psychoanalysis, a considerable number of people could be made to gain some insight into their individual psychology and into the many forces operating there which lead to war, and if they could discipline themselves in relation to these forces, the frequency and destructiveness of war would no doubt gradually diminish. But it is equally certain that it will never cease until or unless man develops spiritually. The forces that make for war are too

blind and too strong to be controlled in any other manner. The life force precipitates man into circumstances which lead to war and other catastrophes with the special purpose of forcing him to develop on a higher plane, and it is not likely that it will be satisfied with less.

altering himself materially without liberation from the impressions made during the first few years of life. We accept things from our leaders, professors, politicians, and clergy; through books, on television, over the radio, and by word of mouth. These affect our lives fundamentally, yet they remain unexamined and are often completely incongruous. "For God and Country" is a slogan that has sent countless millions to their deaths. Yet it is based on assumptions which are not founded in fact. In the sight of God all war is civil war. The ethics of the Old Testament are entirely different and often diametrically opposed to the teaching of the New Testament. Yet through the prestige of our teachers we accept both standards and act upon them. Confusion and destructiveness are often due to ideas being accepted on suggestion, kept in watertight compartments, and remaining unintegrated and uncoordinated. It is only through the blind acceptance of an idea in a suggestible state of mind that a person can become fanatical about it. Critically examined, every thought forever remains but a partial truth.

Prestige, unfortunately, is not always founded on knowledge and experience. A dramatized personality gains enormous prestige and exerts an influence over his fellow beings which is out of proportion to his ability. A so-called spiritual healer well advertised, accompanied by an imposing clerical staff, staying at the best hotels, and appearing on the platform at the psychological moment, not only charges exorbitant fees but also actually does "cure" his followers through the power of suggestion, even though his knowledge of mind and spirit is pitifully limited. Implicit faith in the quack or the legitimate physician is as valuable as the medication administered. Blind

CHAPTER XVI

DYNAMICS OF SUGGESTIBILITY

Suggestion is a powerful psychological dynamism which produces seemingly miraculous results on the physical and mental planes of human behavior. Suggestibility, the subjective or receptive aspect of suggestion, is a condition of mind which is not fully or critically conscious. Thereby an idea is registered in mental energy without examination or even without conscious knowledge. Suggestibility is of importance in psychology for two reasons. The first is that the individual cannot escape it in modern civilization. Most of the factors which heighten suggestibility are continually present, although individuals are rarely aware of their nature or effects. The second reason, the subject is of significance is that it helps to clarify the nature of mental energy. Suggestion, particularly on the hypnotic level, has not only raised the question of the nature of reality but has gone some way toward answering it.

On the plane of sensory functioning the power of suggestion is even more definitely evident. Man depends on his senses to judge reality. When he sees, hears, smells, tastes, and feels a thing he is assured of its existence. It is the only way in which he can inform himself of the nature of the external world. Yet through suggestion an idea can be implanted in the mind, and a person made to see, hear, and smell things which are non-existent to other observers. If a professor comes into the classroom in his ordinary manner

and asks the students to raise their hands when they smell the odor from a bottle of liquid which he uncorks, many hands go up. To the discomfiture of the students they are informed that the bottle contains only distilled water.

There are few physical symptoms that cannot be brought about through the power of suggestion. A good description of palatable food will make the mouth water. The mere mentioning of one's own mouth watering will make other people salivate. A yawn on the part of a sleepy or bored guest will make the whole company yawn. Concentration on the hollow of the hand with autosuggestion to the effect that a hair is tickling the center may not only result in an itch immediately but may produce a sensitiveness that is susceptible to irritation for days. Some saints, contemplating the crucifixion, developed a painful condition in the center of the hands and even the marks of the nails. One woman fainting in a factory or in a crowd sometimes causes others to do so. On the hypnotic level, a blister can be raised on the back of the hand by placing a penny there and suggesting it is red hot. Onions can be eaten and mistaken for apples. The pulse beat and the temperature can be altered and the metabolism of the body accelerated or retarded. Major operations can be performed without anesthetic, and yet no pain or fear results.

There are a number of factors which effect a suggestible state of mind. The first is prestige. If a person had absolute prestige he could not only make other people accept nonsense as truth, but he could also make them see and hear things which have no basis in material reality. Because of their prestige, parents and guardians indelibly stamp a child's character at a very early age, and no one ever succeeds in

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faith in fate, in the idol, or in a rabbit's foot can work wonders for the same reason. Many miraculous cures have been brought about by religion and superstition through the power of suggestion, and many people have contracted diseases and died by the same power.

Emotionalism is another factor that increases suggestibility. An orator always plays on the emotions of his audience. If he can make them laugh a few times they will accept ideas from him which they otherwise might not even listen to. If he can make them cry with self-pity there is little they will not accept from him. The professional politician always has a few phrases ready which are reckoned to stir the emotions of his listeners. "The dear old flag," "milk for babies," and "the power of the people" are a few of the well-worn but still useful gems.

When the initial emotions of the audience are against the speaker, contra-suggestion occurs. The statements of the speaker are not only not accepted but without conscious knowledge or reasoning the opposite is almost automatically believed. Political movements have been known to grow from weakness to strength as a result of the contra-suggestion inspired by the opposition of hated editorial writers. The diplomat knows that if he wishes to make the donkey drink he must pull it away from the water.

A third factor conducive to suggestibility is the existence of a strong desire. The wish tends to be the father of the thought. When people strongly desire something they are inclined not only to hope for it but also to believe that it will come true. Sometimes when this wish is exceptionally strong, hallucinations result. Advertising makes special use of the fact that man is dominated by desires and wants. An advertisement showing a well-known man using a particular product

altering himself materially without liberation from the impressions made during the first few years of life. We accept things from our leaders, professors, politicians, and clergy; through books, on television, over the radio, and by word of mouth. These affect our lives fundamentally, yet they remain unexamined and are often completely incongruous. "For God and Country" is a slogan that has sent countless millions to their deaths. Yet it is based on assumptions which are not founded in fact. In the sight of God all war is civil war. The ethics of the Old Testament are entirely different and often diametrically opposed to the teaching of the New Testament. Yet through the prestige of our teachers we accept both standards and act upon them. Confusion and destructiveness are often due to ideas being accepted on suggestion, kept in watertight compartments, and remaining unintegrated and uncoordinated. It is only through the blind acceptance of an idea in a suggestible state of mind that a person can become fanatical about it. Critically examined, every thought forever remains but a partial truth.

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gestibility that his past life is projected as a reality to him.

Enervating climatic conditions such as extreme heat and cold make people highly suggestible. Inhabitants of tropical regions can be thrown into mass hypotism and made to experience hallucinations of a religious nature. The rope and mangrove tricks are probably only possible in hot and humid climates. Polar and mountain explorers have repeatedly testified to being highly suggestible while they live under these extreme conditions. Grottsque stories, such as hair-raising tales about the existence of the "abominable snow men" and "reptilean monsters", are probably due to the suggestibility of the explorer under enervating climatic conditions.

Further factors include faulty sensory functioning, fatigue, and boredom. Partially deaf people often have auditory hallucinations as a result of their faulty sensory functioning. The more often a slogan is repeated the more acceptable does it become to the fatigued or bored individual. Therein lies the value of the glib slogans used in advertisement and in propaganda. The hypnotist seeks a sleeplike state in his subject to facilitate the acceptance of his ideas.

But why do these factors operate to heighten suggestibility? The answer is that they all lower the level of critical consciousness. Because of our mental inertia and dislike of responsibility we accept ready-made knowledge on authority and act according to dictation. Because of our hatred of a feeling of insecurity we would rather live in false security than question our blind faith in those powers which are supposed to control our destiny. When a man is emotional he is notoriously unable to think. The conscious mind is so much occupied by what it sees, hears, or

excites the envy of every male and influences him to buy the product advertised. The school girl complexion the right bar of soap, the slim figure, the necessary girdle, the strong will, and the "success course" have similar effects.

The fourth factor that heightens suggestibility is ignorance. A man with a radio set among natives who have never seen one before acquires great influence over them. They will believe anything he says, and often he will be able to cure them of symptoms. If he calls for rain at their request and it comes six months later they still believe he made it. The witch doctor, by dramatizing his personality and practicing voodoo, gains influence over his tribe which enables him to make many cures. The modern doctor effects a cure probably as much by the right approach and manner as by his prescription. Ignorance is not only lack of knowledge but also undigested knowledge. A highly educated world can be terribly and disastrously ignorant when there is no integration of ideas. Undigested ideas increase suggestibility.

Rhythm is another factor that heightens suggestibility. This is why music can hypnotize a whole audience. Even animals are not free from its hypnotic power. Prior to going on the war path barbarians dance and sing rhythmically and suggest to themselves that they are courageous and invincible warriors. It is probably only in this manner that they can work up enough courage to face the enemy. Rhythm can also bring about hallucinations. Eugene O'Neil in his play "Emperor Jones," makes use of this fact. The "Emperor", sorely fatigued and afraid hears the rhythm of the tom-tom starting his enemies on his trail. This puts him in such a heightened state of sug-

over human behavior and over the lower forms of energy in man. The power of an idea depends on the positiveness and exactness of the mental picture. If the mind is sufficiently positive, it can bring about almost any physical result. The difficulty is to become that positive. What makes the mind negative is critical consciousness. By the time it has completed the examination of an idea it has made the mental picture complex or negative, or both.

Now let us say that John is rationally conscious and that Peter comes in through the door in a rage and calls him a stupid fool. John, as a rational being, starts examining this exclamation and asks himself how much truth there is in the assertion that he is a stupid fool. He remembers that his parents sometimes called him stupid. Later in life his teacher, in a fit of anger, called him a "stupid fool." Moreover, he himself has marvelled on occasion when he becomes aware of some of the foolish things he does. But, he would argue how could he with his academic background and public achievements be altogether stupid? As a matter of fact, Peter, by making such an insulting statement and ignoring the facts, is behaving emotionally and therefore rather stupidly himself. In the process of critical examination the exclamation "You are a stupid fool!" has lost much of its positiveness. Instead of acting like a stupid fool, as Peter's assertion might suggest to him, John sees the humor in the situation and laughs, making Peter behave even more irrationally. If, however, John were caught off his guard, his behavior would almost certainly be entirely different. Again, if John were hypnotized and functioned on a lower level of consciousness and if Peter, as the hypnotist, were to tell him that he was a stupid fool, John would not have the critical consciousness

smells that in the absence of sensory stimulation it tends to sink to a low level of intellectual functioning. Musical rhythm may produce a condition of mind as free from critical consciousness as prenatal life.

In modern life these factors obtain in a high degree. People fall prey to high-pressure salesman, agitators, and propagandists. Often they become the dupes of various ideologies unworthy of human intelligence. Millions of people, for example, believe in spiritism. Such belief is based on the "knowledge" that the dead can and do communicate with the living. But every conceivable spiritistic phenomenon of the seance room can be explained in terms of the power of suggestion. There is the mystery of mediumship, its supposed relationship with the respected dead, and its association with either God or the Devil. The atmosphere is electrified with emotion and expectation.

Commercial magic has produced practically every material manifestation of the seance room. What the magician on the stage says and does, or fails to say and do, is all reckoned to suggest to the audience what he wants it to see and hear. Psychical Research societies after prolonged and careful investigations have found that most of the spiritistic phenomena are due to trickery on the part of the medium and to the suggestibility of the audience. It is to be noted carefully that any individual with strong powers of concentration can go into a seance and put a stop to every form of manifestation due to group suggestibility by the mere act of preserving objective individualism. The medium, not knowing exactly what is happening, puts the poor show down to the presence of an evil influence or an unbeliever in the audience.

The last point to be considered is why an idea accepted into the mind unconsciously has so much power

CHAPTER XVII

THE INDIVIDUAL AS PART OF THE GROUP

The structure and behavior of a collectivity has been one of the most controversial subjects in the history of psychology. Now that the smoke is clearing somewhat from the battle field, it seems that there is surprising unanimity of opinion on the behavior and the psychological properties of the crowd. Also there is general agreement that mass behavior is largely regressive behavior and that the mob forms under certain given conditions.

The battle raged exclusively over the nature of the "group mind." LeBon and McDougall, after a long and intensive study of mass behavior, came to the conclusion that there is a "collective," "aggregate," "crowd-mind," or "group-mind." They and others had reason to believe that under certain circumstances the crowd can become integrated or adhesive to the extent that a new and single mind emerges for the group which is other than the summation of the individual minds in the collectivity. This idea must be understood in the same light as the organismic concept in biology; the dynamic and cybernetic concepts in physics; and the Gestalt, personality, and synthetic-whole concepts in psychology; namely, that under certain conditions a whole emerges from the integrated mass with properties other than the summation of the individual properties in the mass.

Floyd and Gordon Allport with a very strong following contested this interpretation fiercely. They

to question this statement and would accordingly behave like a fool.

Various schools of psychology spring up like mushrooms the world over. These preach a sort of "success psychology" based on the power of auto-suggestion, hetero-suggestion, contra-suggestion, and hypnotism. These schools do more harm than good. Suggestion does not eradicate the negativeness of mind which is responsible for the undesirable symptoms. The personality with a feeling of inferiority develops under the power of suggestion a superiority complex. This condition is worse because all insight is lost and more aggression is engendered. Postulating the existence of physical, mental, or social cancer, suggestion may do away with the symptoms. But the undelying cancer continues the mental and physical destruction and brings about final and irremediable collapse.

Because of the regimentation and increasing suggestibility of modern life, individualism has little chance for survival. The individual cannot contract out of the dynamism of suggestion. By being aware of it, however, he can avoid being an unconscious dupe and thus preserve his individuality. Complete objective consciousness and concentration are the only safeguards against suggestibility.

group mind would perhaps form with greater difficulty for the first group than for the second because of a higher standard of individuality in the former. Once it has formed on the level of the mob mind for both there would be little difference between their respective intellectual and emotional reactions. Cultural differences would disappear and there would be the same inferior standards of behavior for both groups. Plato said that if all Athenians were Socrates the Athenian Senate would still be a mob.

By way of illustration, let us take the familiar case of the playwright who writes a play that is considered good by various individuals including the manager who accepts it and the actors who take part in it. It is well known that not even the most experienced managers and producers can tell beforehand what the integrated polarized audience will think of it. Plays which individuals consider good are often considered poor when these individuals merge as an audience and the group mind forms. On the other hand, a poor play according to individual standards of judgment may be acclaimed by the group and become a great commercial success. It would be an injustice to judge the individuals by the standards of taste and intelligence displayed by the group composed of these individuals. Yet this mistake is commonly made. Sometimes a whole *nation is judged by the behavior of a number of individuals who have become group minded.*

The next point to be dealt with is the evidence available for the assumption that there is such a thing as an emergent form of control that can dictate to thousands and even millions of beings and motivate them as if they were a single unit. Plants, bacteria, insects, birds, mamalian herds, packs and many forms of life speak of this fact. But the best examples are

explain the conformity of a congregation in terms of individual reactions to common observations. The fact that the crowd pays attention to the same thing at the same time results in unanimity of behavior. Other psychologists explain the homogeneity of group behavior in terms of imitation and interaction. Still others naively maintain that there simply cannot be a single mind for the group seeing that it does not have a common nervous system. As a result of this psychological barrage the term "group mind" has become so opprobrious that no respectable psychologist will use it these days. Nevertheless, in this chapter we will use the term "group mind," or any other term with similar connotations, without committing ourselves one way or another as to whether its behavior must be explained in terms of common reactions to the same stimuli or in any other way.

The social ideal stresses the need for higher development, better understanding, greater effort, and above all, more individual responsibility. Mass behavior is a negation of these qualities. In our present state of civilization the individual can never contract out of the group psychologically and emotionally. It is, therefore, of the greatest importance that he should have a knowledge of its nature and determine his relation to it. Group identification tends to suspend individuality along with its standards of intelligence, judgment, reason, culture, and refinement. It imposes behavior on the group very often not far removed from that of the primitive horde, and it directs and motivates the individuals constituting the group as if they were an indivisible organism. If there were two groups of people, the first composed of individuals with high levels of intelligence and refinement and the second composed of uneducated and uncultured people, the

set out on the hunt in the morning following a direction that is more or less against the wind. The fortunes of the hunt sometimes lead them ten and even twenty miles away from the starting point. The women and children set out with the fire at different times later in the day, and they rarely follow the routes taken by the men. Why they start at a particular time and follow a certain direction they never know consciously, and they consider a question on that matter very foolish. That is how they have regulated their lives for generations. They simply follow their hunches implicitly and the parties meet in the evening.

Now let us consider the conditions under which the group mind forms. The first and most important of these is the existence of a center of interest the more emotional the better. If one person were to stop in the street, look up and point at a building, he would soon be surrounded by a number of people and the group mind would form. The group is exceedingly curious, has little emotional control, and functions on a low level of intelligence. This being so, the crowd would linger about for quite a while, and the most ridiculous rumors would make the rounds and find credence. When there is an accident in the street a crowd collects, manifests a morbid curiosity, and finds pleasure in spectacles that would make the individual faint and sick. When the center of interest is strong enough, as in time of war, the group mind forms for millions of people spread over wide areas and even for several nations inhabiting different continents. A strong, emotional center of interest polarizes the individuals in a group psychologically as the magnetization of a soft piece of iron polarizes the molecules in the iron magnetically. The second factor which contributes

to be found among certain kinds of insects where there is no individualism whatever. A single bee, from a psychological point of view, does not exist. Isolate one from the hive and it loses all incentive and dies. In the beehive there are some dozen activities of a highly specialized kind going on simultaneously. As a matter of fact, these insects seem to work at random and as their fancy takes them. Yet the organization and economy of labor of the bees as directed by the spirit of the hive by far surpasses any effort of this kind by man.

Further proof of the existence of such a form of control can be seen in the fact that information vital to the life of the hive, such as the death of the queen or the migration of the swarm, when known to one section, becomes known to the whole hive irrespective of whether the bees are at home or away. When a number of bees discover a source of honey, all those gathering nectar within a five mile radius are almost instantaneously informed of the fact even when infrared stimulation, and the "round" and "tail" dances are controlled and the bees at the supply are imprisoned. The same type of thing is evidenced even more strikingly in the lives of certain species of communal ants.

Among primitive and barbaric peoples "bush telegraphy" is a well known fact. During native disturbances sections of the tribe, sometimes hundreds of miles away, seem to know that something has happened that concerns the whole tribe. The information is never detailed or conscious. It is more like a feeling or a vague sense of catastrophe which makes them sullen, moody, and highly inflammable. Bushmen base their very mode of life on the information that is communicated through the communal mind. The men

is thinking his own thoughts and minding his own business. These individual experiences will register in different wave lengths. Should a fierce fight start in the middle of the square, all the people will pay attention to it. Their experiences are now the same and register in the same wave length. Similar wave lengths merge or telescope forming an overpowering vibration to which everyone of the spectators is tuned in and must conform. The result can only be that the individual mind in the face of this overwhelming vibration is pushed into the background, if not entirely overpowered. Henceforth any experience or vibration that registers in the group wave communicates to the individuals in the form of feelings and hunches which are accepted without question and become the motivational sources of mob behavior.

In the second place, this mighty vibratory wave in mental energy stimulates the endocrine glands in accordance with its nature for everybody controlled by the same center of interest. Under these circumstances the same chemical make-up is bound to form for all the individuals concerned. Couple this with the fact that there is action and interaction between the energy in each and all the others, and the result is one ocean of chemical energy for all the individuals in the group.

A third factor to be considered is the human atmosphere surrounding the body. We know that electromagnetic energy is a constituent part of the atmosphere. We also know that thoughts and emotions affect these magnetic vibrations. It is conceivable that the human atmosphere may be the connecting link between the physical aspect of life as a broadcasting and receiving set and mental energy as a medium of registration. If this is so, its significance in relation to group mind functioning can easily be seen. Having

materially to the formation of the group mind is proximity. The closer together people are, the more easily, quickly, strongly does the group mind form. It is doubtful if the mob, which is an extreme form of group mindness, can evolve without proximity. As a matter of fact mere proximity without a center of interest may induce group mindedness. Homogeneity is another factor that facilitates the formation of the group mind. It will form more quickly for an audience of teachers than for one composed of teachers, lawyers, and clerks. Birds of a feather flock together. The various social classes spring mainly from the existence of a homogeneity that creates class consciousness. Group identification; temporary, repeated or permanent congregation; the size of the group; these are all factors which contribute to the cohesiveness of the mass and determine its behavior.

Many attempts have been made to explain the nature of the crowd and the unanimity of mass behavior. It has been explained in terms of suggestion, imitation, contagion, the sympathetic induction of emotion, circular reaction, mutual responsiveness, social facilitation, father identification, and bush telegraphy. There is no consensus of opinion, however, as to which of these psychological dynamisms must be held responsible for the phenomena. In terms of our concept of mind, group mindedness is an event that occurs in mental energy. Mental energy has all the qualities of other types of energy but has them in a higher degree. It is so sensitive that it registers thoughts and experiences, and it is so dynamic that it preserves these registrations as living forces for all time. A fairly close parallel on the lower level can be found in radio. Let us say that some five hundred people are passing through a city square at any given time. Each

war, sensitive people can kill and not only take pleasure in doing so, but feel no remorse afterwards. A body of individuals can become so callous, so inhumane, and so cold-bloodedly calculating in their deliberations as a group that they often sink, psychologically, to a criminal level. Group organizations are inclined to deteriorate to a system of red tape in which the individual excels chiefly in passing the buck.

The third characteristic of mass behavior is the feeling aspect of emotionality. An enraged or terror-stricken mob is a fearful sight to behold. It often happens that women and children are trodden to death when an alarmed group-minded audience tries to escape from a building. When a mob is controlled by emotional curiosity, it has been known to kill not only the subject of its curiosity or adulation but many other members of the group as well. Because life is impossible without the feeling-tone of emotion and because individual happiness can seldom be generated except by concentrated effort and achievement, people very often escape from their dull selves into the high emotionalism and sense of security that the group supplies.

The fickleness of the mob is another noticeable feature of its constitution. It has no mercy and no ideational persistency and it is almost entirely at the mercy of external and internal stimulation. Shakespeare portrays this characteristic in the famous oration by Mark Anthony to the Romans. Political elections supply ample evidence of the fickleness of the crowd it is almost impossible to indicate to an electorate that last year or a week ago they believed something that was diametrically opposed to their views of the moment. This explains the fact that politics so easily deteriorate to a game of opportunism.

The fifth characteristic of the group is its high de-

the same thought content and the same emotional reaction, the electromagnetic atmosphere as a communicating medium between the group-minded individuals must be the same. When millions of people are dominated by the same mental vibrations, controlled by the same chemical energy, and moving in the same area of electromagnetic energy, they can, for all practical purposes, be said to constitute one mind. When looked at from this point of view, it must be clear how they lose their individuality and are motivated, directed, and controlled as if they were a single unit.

A manifestation of this kind could be a form of regression to some prehistoric form of life like the horde. It functions on a very low level of consciousness and intelligence. The mob mind can scarcely be said to be at all consciously intelligent. It is for this reason that all forms of social institutions catering to the masses tend to function on a low level of intelligence. Movies very seldom tax the intelligence of a child of eight. Commercially successful plays and the popular newspaper cannot be said to be very much better in this respect. During elections, when the group mind forms strongly, any drunk or idiotic heckler can hold his own with the most brilliant thinker and speaker. Even discussions in Congress tend to sink to a level of intelligence that is entirely unworthy of that august body.

The group has no sense of responsibility. The degree to which this is lacking depends on the level on which it forms. The individuals in a mob will lynch and murder, and it will be almost impossible to fix responsibility. Not even the most callous criminal can commit murder as an individual without having a sense of guilt about it, but as part of a mob, in riots or in

hysterical, and childish and as such it is a negation of the social, ethical, moral, religious, and political ideals of civilization.

The only guarantee against this downward trend is the preservation of individualism under all circumstances. It is useless to combat the group mind or to accept responsibility for it. The moment it takes control it puts a stop to development and may even destroy a civilization unless a sufficient number of individuals uphold the standard. Psychology as a whole would perhaps agree with this statement. Yet there are certain outstanding social psychologists and sociologists as well as statesmen and philanthropists, who believe in group functioning and who hold the view that the group mind, properly disciplined and led, can not only reach high standards of moral behavior but can help the individual to surpass himself. In war millions of men go over the top very often with the knowledge that they are committing suicide or, at best, that they are facing almost certain death. This high level of physical courage is impossible to the average individual. Similarly, a number of business men seated around a banquet table with the group mind well formed will contribute much more generously than if they had been approached individually. Charitable societies know and act upon this fact. Moreover, some social psychologists would say that eleven million people as a group, disciplined and properly led in the cause of peace, is a greater bulwark against war than if they worked individually for the same purpose.

Modern civilization is based on the hope that the well controlled and enlightened group mind will not only be a surer foundation than individualism but that it will be the salvation of the individual. With this view, the general trend of thought in this work is en-

gree of suggestibility. Fashions can sweep a whole country like a storm, and the most incongruous rumors will be accepted as truth and acted upon in time of crisis. The mob is subject to hallucinations through the power of suggestion. In time of war propaganda bureaus with staffs of highly qualified advertisers evolve stories with or without foundation, reckoned to maintain the morale of the army and to generate hatred against the enemy. These stories, properly disseminated, result in such classical hallucinations as the angels of Mons or the figure of Christ appearing in the sky over the green fields of England in World War II. History is replete with instances in which the fanatic public like a primitive horde devoid of logic, reason and culture broke through the flimsy crust of codes, conventions, socio-economic, political and religious systems. The Crusades, the dancing mania, the witch hunting of the middle ages; the tulip mania, the south sea bauble, the Mississippi scandal of the early industrial era; war in general, and more especially the mass delusions of modern wars, are just a few examples.

The group mind, left to itself, has a strong tendency to sink to a barbaric and even to a monstrously perverted level. As members of a group the most cultivated, sensitive, and refined people can do and say things which are incredible. In modern times one often hears judgment passed by one nation on another as regards certain disgraceful incidents of national life. The truth is that among the most civilized people almost daily incidents of mass behavior result in events which are unworthy of the human race. Mass behavior has been described by various authorities as coarse, emotional, irrational, brutal, callous, fickle, credulous, intolerant, destructive, irresponsible, uncultured, unintelligent, violent, suggestible, paranoical,

for the eleven million pacifists, they are group minded and can easily be maneuvered into arming for peace or fighting for it, without realizing that they are only finding plausible excuses for doing the very thing they are supposed to organize out of existence. It is one of the many ways of escaping from the realities of peace and satisfying individual drives without accepting individual responsibility.

Civilization, as we know it, is impossible without the group mind. But to expect salvation from it is a futile hope. Yet the world is becoming more group minded. There are the great centers of interest, crises and calamities which, when broadcast over TV, the radio and through the popular press, form the group mind over wide areas at the same time. There is the ever increasing proximity of the members of the human family brought about by modern methods of transport and communication. There is a strong tendency towards homogeneity, standardization, regimentation, and centralization. Utopian ideas of one for all and all for one are extremely popular. Then there is the curbing of the individual in the economic sphere and a host of other factors which are the signs of our times and which destroy individualism.

The question arises why a purposive life force allows mankind to deteriorate into group mindedness, inasmuch as its object is ever higher development. The answer may serve as a timely warning to the human race. The beehive is a highly specialized civilization but it is totally arrested in development. At some time or other in the history of the bee it must have been an individual, with individual standards of intelligence and capacity for development. Today there is no individual bee, and therefore no scope for further development in the hive. The anthecap is another case

tirely and emphatically in disagreement. There is no hope for the individual or for the growth of society in group mind functioning. It violates the laws of development, and it spells ultimate death.

Let us examine the mechanism of group mindedness that sends millions of individuals to their death. Their behavior cannot be explained in terms of courage. The group mind does not give the individual a higher sense of duty and courage but a greater sense of security. That is the very foundation of the herd instinct. In a small group the individual is safer than by himself. But in modern life the sense of security is quite often entirely false. Group life in modern cities and in the mass movements of war is dangerous. Nevertheless, the bigger the group, the stronger is the feeling of security. But this is not the same thing as courage. It is small wonder, therefore, that this so-called courage results in the senseless carnage of modern warfare. Sometimes, group courage is no more than group suggestibility. Six thousands sheep, driven before the wind and rain, stopped on the bank of a flooded rushing river. Those closest to the edge fell over through the pressure of the flock. The rest, to the very last sheep, jumped in and were swept away to destruction.

Similary, the urge to give evergenerously as a member of the group is spurious and is not worthy of the name of generosity. Also, just as in the case of group minded courage, this kind of generosity tends to work destructively. The money thus accumulated is often spent without the sense of responsibility of the individual earner and owner and, even when put to its best use, may easily pander to the laziness and weakness of people whose real hope of salvation lies in the conquest of their adverse circumstances by their own efforts. As

CHAPTER XVIII

GROUP CONSCIOUSNESS
AND PERSONALITY STRUCTURE

When group mind functioning is relatively permanent in nature it is more appropriately termed "group consciousness." This is an extremely important descriptive and motivational component of the personality structure. A rough stereotyped sketch of the Englishman, by way of example, depicts him as cold, calculating, reserved, self-righteous, rather snobbish, and superior. The American, on the other hand, is looked upon as being bright, breezy, generous, bombastic, and "rough and ready" in his manners. A Frenchman is suave and diplomatic but often not really as sincere and courteous as he seems. However, people who belong to different nationalities differ not only in character, temperament, manners, and language, but also in physiognomy, physical build, tradition, custom, and national genius.

Some of the differences discussed above are undoubtedly due to variations in climate and soil, but geographical demarcations are not the chief factors. The Jews, for example, live among all peoples and in different climates. Because of group consciousness, they maintain a similarity of temperament, character, genius, gesture, physical build, and physiognomy. Moreover, one finds different dialects, characteristics, temperaments and physiognomies in the same country. Sometimes these are even found in two universities in close proximity to each other. In a large city where

in point. The life force does not willingly defeat its own ends in this way. After it has tried in many ways and over long periods of time to force a species to accept responsibility for higher development and there is a stubborn refusal to do so, it loses patience and sterilizes the species. This it can do only by annihilating individualism and making the individual a part of a whole.

By so doing, the civilization of a species becomes a stereotyped pattern and a sample in the museum of the life force of what individual consciousness and responsibility can achieve. It also serves as a stern warning of how the curse of group mindedness can blight higher levels of development. There are not signs wanting that mankind is gradually being waxed in by the group mind and that it is in the process of becoming static and mediocre. How far this has gone is difficult to say. Already one begins to see evidence of the last phase setting in. Probably the most ominous sign of the times is the regimentation of the individual. With the decline of individualism goes a decline in the spiritual, mental, and physical virility of the male, and this leads to an ill-omened ascendancy of sterile feminism. In a totally arrested group there is a preponderance of the female element. These females are not child bearers but workers, impatient of male impotence, organizing and regimenting, ruthless to themselves and everybody that does not serve the commonwealth, working and cleaning, starching the texture of society into lifeless perfection, stereotyping everything they touch, and generally spreading the barrenness of their loins about them. It is later in terms of biological time than we think.

personal, family, communal, national, racial, pan-human, and all the other selves that leads to wholeness and holiness or health. Neither the man who denies any of his selves nor the man who is willing to fight for any one of them against the others can ever achieve spiritual development.

Another point to realize is that the personal self must accept responsibility for all the other selves. The family, the communal, the national, and racial selves have no conscious intelligence or sense of responsibility. If the personal self does not accept the task of harmonizing all the selves, of building up what is good in them, and of eradicating their defects, no one or anything else can. The man who is willing to accept individual responsibility for all the selves, up to and including the national self, is greater than the man who refuses to accept responsibility for any self beyond the communal self. But, for this very reason, the former is more destructive to himself and to the rest of the world if he refuses to accept responsibility for his racial and pan-human selves also.

The necessity of responsibility on the part of the individual to all his other selves is clearly demonstrated in connection with the much discussed subject of moral progress. There are two sharply divided opinions on this matter. The first holds that the immorality, the dishonesty, and the callous destruction in present day international life do not supply any evidence in support of the assertion that the world is morally progressive. The other opinion is more optimistic. There was a time, so goes the argument, that an individual robbed and murdered his neighbor at will. Similarly, a father could illtreat his own children or carry on a family feud and thus violate the harmonization of the family or communal selves. Also, civil and communal wars

the geographical and social conditions are almost entirely identical, a different group consciousness arises for each of the different trades, professions, and social classes. The doctor differs from the teacher, the teacher from the clergyman, and these from the lawyer. Yet they breathe the same air, eat in the same restaurants, travel in the same trains and buses, and visit the same places of amusement.

Up to a point, it is essential for the individual to identify himself with his family, community, profession, nation, social class, and race so that he may absorb from them their tradition, skill, experience, temperament, character, and genius. Full self-realization can never come about without these deeper foundations of personality. Furthermore, it is necessary for the individual to harmonize and integrate them. The personality may be described as being composed of many selves, each self (except the innate personal self) having been implanted by identification with a different group. The personal self must be harmonized with the family self, the latter with the communal self, the racial with the national, and all these with the human and the animal self.

By having the personal self come into conflict with the other selves, the individual often harms his own personality as well as the personality of those around him. Moreover, a man cannot in any way harm a being outside himself without harming himself. A realization of the composite nature of one's own self will bring home the eternal truth that, insofar as a man develops and harmonizes all the selves in him, he fulfills the object of human existence and cannot ever harm any being external to himself. To be true to one's self, in this sense, is to be true to everybody else. It is only the complete harmonization of the

The relationship of the individual to his group is not nearly so simple or so clear-cut as is generally supposed. While it is essential for the individual to achieve identification, he cannot do so blindly. Before we discuss this issue further, however, it is essential to deal with the formation of group consciousness and the reason why it is such a powerful factor in molding personality. One factor that brings about the formation of group consciousness is a center of common interest. This interest is almost invariably of a material or social character and has to do with the preservation, the welfare, and the comfort of the group for which it forms. Hence there is always a will to preserve it. Those for whom it forms have a sense of belonging and a desire to keep others out. The members of a group on the familial, national, professional, or racial basis fight among themselves, but they combine immediately when threatened by an intruder. Sailors from two different battleships of the same fleet are inclined to quarrel on the least provocation, but they combine at once when sailors from a different fleet take an interest in the proceedings. Passengers on the same ship very easily and quickly form themselves into separate cliques and gossip freely about each other, but at the ports of call they unite and show signs of resentment towards the passengers of another ship.

A second factor is proximity. People of the same nationality living in a large city tend to live in the same districts. Moreover, they frequently meet in social functions which are in their interests or suit their class. A related factor is homogeneity. People of the same class start off by being more or less homogeneous and tend to become more so through the molding powers of intermarriage and group con-

the emotional disturbance. The result is that the whole ideology of a group becomes emotionally laden, almost impervious to reason, and highly inflammable. The path of the reformer very often leads to the stake. It is emotional content that makes any one group the potential enemy of all others. Political parties sometimes have almost the identical ideology but have different emotional reactions. For that reason, they are deadly antagonistic towards and blindly destructive of each other. Extreme schools of thought usually have everything in common except the emotional content associated with their ideology, and so they hate each other with all the strength that is in them. Communism and facism are two cases in point.

The third psychological inlet is imitation. This is the mental mechanism that forces people, dominated by the same group mind to adopt a uniform appearance and behavior and to feel uncomfortable if they do not resemble the other members of the group. A man in a white tie and tails feels as if he would like the earth to swallow him up when he finds himself in the presence of company dressed in black ties and dinner jackets. A woman would rather be out of life than out of the fashions of her group. Sometimes she makes a scarecrow of herself by wearing fashions which are unsuited to her age and personality. It is this fact that gives so much power and authority to the symbols of a class. The king is an emotional and mystical symbol that speaks to the unconscious mind of a nation. Consider for a moment a nation without group symbols, the army and navy without a flag, the police without a uniform, the clergy without their cloth, the church without its cross, the many social movements without their badges and slogans. The control and organiza-

sciousness. This is quite obvious for the family or nation, but it is not less true for the professions or social classes. Students majoring in psychology are different from those who study engineering or law.

The factors which make for group consciousness, therefore, are identical with those which form the group mind. The only difference between the ordinary group mind and group consciousness is that the latter is of a more permanent nature, because the center of interest is relatively lasting. Since he is also group-minded, the individual who becomes group conscious on any basis is constantly subject to the power of suggestion. In this way identification occurs, and the ideology of a class is accepted and acted upon without criticism or examination. Without identification the group has nothing to give the individual psychologically, socially, or materially. It is impossible through conscious learning to acquire a fraction of the knowledge, skill, experience, and genius that have been acquired and stored over generations by the group and that have become second nature to it. Also, the process of conscious learning will give only a superficial knowledge. It will never become part of the foundations of personality structure.

In addition to this first psychological inlet of suggestion there is the sympathetic induction of emotion. The individual takes on the appropriate emotions of his group unconsciously, just as he accepts the ideology through the power of suggestion. A dog, walking along the street with his master, will show signs of anger when it hears other dogs fighting in the neighborhood and, if not properly controlled, it will set out to join in the fight. Similarly, the emotions manifested by one section will be taken on by the whole group without the individual always knowing the cause of

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tion of a state is inconceivable without the differentiating symbols of hierarchies and strata.

The symbolism of a class is, if anything, more heavily laden with emotion than its ideology. And so modern movements display an ever stronger tendency to put their members into uniforms. These uniformed members often with little or no understanding of the principles of their faith, become molded into powerful and dangerous units. A blackshirted squadron needs no more reason nor provocation to fight to the last man than the mere proximity of a redshirted squadron.

The ideology of a group accepted on the power of suggestion has a far greater influence in molding character and behavior than if these ideas are consciously learned and examined. Constantly experiencing the emotional reactions associated with the ideology and symbolism of a group results in more or less the same chemical make-up. Therefore, members of the same group are bound to develop a similarity of physiognomy and physical build. Also, because of the power of imitation, there is always outward resemblance and therefore an identity of external stimulation and a reinforcement of the mental, emotional, and physical cycle. With these three factors working continuously, it is clear why group consciousness is such a strong force in forming character, determining temperament, and molding physical features.

The all-important question of the relationship of the individual to his group remains to be discussed. Generally speaking, there are three ways of reacting towards the group. The first is that of blind identification. "My group, right or wrong!" has been the slogan and the watchword of the vast majority of people in every age. Insofar as the individual follows

this line of behavior he violates every one of the laws of development. He damages himself by blindly accepting the tenets of his group; he harms his group by not accepting responsibility for its defects; and he harms all mankind by bringing his different selves in conflict with each other. Loyalty to a group on any basis is essential, but it is not enough in itself. It stunts the personality, allows the group to stagnate, and hurts the world.

While group snobbishness is more or less universally condemned, the directly opposite mode of behavior sometimes finds a great deal of approbation. The rebel is very often considered highly deserving. Actually, the rebel is an immature personality and has always been detrimental to human development. He starts off by fighting his group because he has the very defects in his personality which he hates in his group and which he cannot fail to have, since he is its blind product. In this sense, he runs away from the process of individual regeneration and leaves his group to stagnate in the defects which it was his responsibility to remove. He forms a movement, throws his shadow across the new field and perpetuates in the new group the defects from which he ran away in the old. Moreover, he breaks the wholeness of his personality and creates a wider field of conflict.

Martin Luther broke away from the Catholic Church because of its intolerance and its materialism. He started a new religion, but, in so doing, he perpetuated the defects against which he rebelled in Roman Catholicism. Protestantism has split and is splitting into hundreds of religious doctrines, faiths, sects, and cults on issues so flimsy as to be unworthy of the name of hair-splitting. Moreover, Luther, by refusing to harmonize all his selves, hurt the whole

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chair, and even today it is not materially different from the tree stump from which it originated. This laborious and upward struggle is an endless process of trial and error.

The healthy individual starts off by identifying himself with his group and absorbing from it what is so essential for the process of self-realization. The individual owes it to himself to get promotion in his group and thereby wider scope for self-realization. But there is decay in any group and the individual needs to have his reservations in relation to this. Meanwhile, he holds his own council, disciplines himself, and exercises tact and control until such time as he has the skill, knowledge, experience, diplomatic ability, and prestige to eradicate the defects of his group. Even then, he waits for the right opportunity and does it with the least possible disturbance, preferably without arousing the antagonism of his group. Browning, in his "Bishop Blougram's Apology," gives an excellent example of the mature way of dealing with the situation.

Although these remarks might generally be acknowledged as valid insofar as they relate to the community, nation, or race, there is a definite tendency to refute them when they concern the social classes. A healthy nation, however, cannot do without social distinctions and therefore must be class conscious. Nature's way of control is hierarchical and aristocratic. Men are not equal, and the curve of distinction for any quality will show that there are always a number who excel in that quality and that the masses have average and less than average ability. Those who excel, whether it be in religious fervor, military ability, financial wizardry, or business or political acumen, since they are human and unregenerated like the rest of mankind,

world. If the Church were a harmonized whole today, it would be a living example of unity and health which would be a source of consolation and inspiration in this sorely distraught world. Instead, it adds its own fuel to the fire of mass conflict.

The revolutionary is very much the bull in the china shop. He displays an impatience and a fanaticism towards what he considers the obsolete symbols and ideologies of his group.. That fact alone clearly portrays his desire to reform society to suit his own immature personality. Kingship to him is an obsolete bauble that has to be swept away. With the sweeping away of these symbols, Europe has experienced chaos and destruction unparalleled in the history of the world. The end is not yet in sight. The irony of the situation is that people replace old gods by making new ones to whom they cringe and bow in nauseating servility. Life is impregnated with symbols such as kings which, notwithstanding their defects, are of infinite value even though, and probably because, they are not understood. To sweep them away just because they seem obsolete and irrational to the barren intelligence is utter folly. Yet this is what the rebel and revolutionary are forever trying to do.

Before we come to the mature and constructive relationship with the group, it would be well to briefly review the laws of development. Progressive life is ninety-nine per cent conservation and one per cent change. Evolution is so slow that geologists and archaeologists cannot supply living specimens of the different stages of development. It took millions of years for the development of the human race. Man is intellectually incapable of scrapping everything and of putting something entirely new in its place. It took thousands of years to develop a simple thing like a

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world. If the Church were a harmonized whole today, it would be a living example of unity and health which would be a source of consolation and inspiration in this sorely distraught world. Instead, it adds its own fuel to the fire of mass conflict.

The revolutionary is very much the bull in the china shop. He displays an impatience and a fanaticism towards what he considers the obsolete symbols and ideologies of his group.. That fact alone clearly portrays his desire to reform society to suit his own immature personality. Kingship to him is an obsolete bauble that has to be swept away. With the sweeping away of these symbols, Europe has experienced chaos and destruction unparalleled in the history of the world. The end is not yet in sight. The irony of the situation is that people replace old gods by making new ones to whom they cringe and bow in nauseating servility. Life is impregnated with symbols such as kings which, notwithstanding their defects, are of infinite value even though, and probably because, they are not understood. To sweep them away just because they seem obsolete and irrational to the barren intelligence is utter folly. Yet this is what the rebel and revolutionary are forever trying to do.

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chair, and even today it is not materially different from the tree stump from which it originated. This laborious and upward struggle is an endless process of trial and error.

The healthy individual starts off by identifying himself with his group and absorbing from it what is so essential for the process of self-realization. The individual owes it to himself to get promotion in his group and thereby wider scope for self-realization. But there is decay in any group and the individual needs to have his reservations in relation to this. Meanwhile, he holds his own council, disciplines himself, and exercises tact and control until such time as he has the skill, knowledge, experience, diplomatic ability, and prestige to eradicate the defects of his group. Even then, he waits for the right opportunity and does it with the least possible disturbance, preferably without arousing the antagonism of his group. Browning, in his "Bishop Blougram's Apology," gives an excellent example of the mature way of dealing with the situation.

Although these remarks might generally be acknowledged as valid insofar as they relate to the community, nation, or race, there is a definite tendency to refute them when they concern the social classes. A healthy nation, however, cannot do without social distinctions and therefore must be class conscious. Nature's way of control is hierarchical and aristocratic. Men are not equal, and the curve of distinction for any quality will show that there are always a number who excel in that quality and that the masses have average and less than average ability. Those who excel, whether it be in religious fervor, military ability, financial wizardry, or business or political acumen, since they are human and unregenerated like the rest of mankind,

will arrogate to themselves privileges and material means and will develop a will to preserve them. Group consciousness will form, giving psychological isolation and an opportunity to specialize in the genius of the resulting classes. With the harmonization of the class selves, a hierarchy of classes and an integration of class qualities come about, and development results. Isolation of classes without integration means stagnation, conflict, and ultimate death. The elimination of classes means no specialization and therefore standardization on a low level.

It is not the elimination of group consciousness that is called for but the harmonization of the resulting selves. The reason why it has become fashionable to hate group distinctions is because we refuse to accept the responsibility of harmonizing the different selves of our personality. The law of development consists of specialization plus integration. By identifying ourselves with different groups we introject specializations into ourselves and so broaden and enrich our personalities. By communing with them we integrate and harmonize these acquired group selves until our greater selves emerge and a society results in which the lion lies down with the lamb and both eat grass.

CHAPTER XIX

IN UNCONSCIOUS BONDAGE

Astronomy finds that there are innumerable stars in the heavens. Some of these may be as much as one and a half times the size of our solar system. Our earth comparatively speaking is a speck of dust in the universe as man is a speck of dust on the earth. From a material point of view the human race could disappear and not make any noticeable difference in the total cosmos. We know that life has a precarious foothold even on this earth as it is, but science holds out an infinitely greater threat than mere local conditions constitute. The increasing pressure of the earth's crust on the inner core may in time force our planet to blaze into a furnace. Some wandering star may pass close enough to make life disappear in a cloud of vapor, or the sun may cool down and all moisture, including man, may freeze into absolute temperatures.

A knowledge of all this must make us feel extremely insecure and insignificant. However, as far as we know, man is the only conscious being in the universe. As such he becomes the spearhead of the plan and purpose that exists either in the universe or is born in his own mind. This fact in itself shoulders him with the responsibility to gain greater understanding of cosmic forces that surround him and ever more control over his own destiny.

The master drive of all life and especially of the human race is to become greater and other than we are. *It is this force that accounts for the evolution of*

life and the eternal restlessness of man. The human being who is totally satisfied with himself suffers with delusions of grandeur, which in themselves are devices to cover up his feelings of inadequacy. From childhood to old age we are constantly endeavoring to change our personalities and to improve ourselves. In perspective our social struggle has been to the same end. There is no plea and there is no punishment which has not been used to stimulate human nature to self-improvement. But the theme song of personality remains the same at the end of life as it was in childhood and in essentials human nature is today what it was ten thousand years ago.

The reason for the tragic futility of this struggle lies in the fact that the forces which motivate behavior are largely unconscious. Just as man is a speck of energy in the universe, so consciousness is a ray of light in the fathomless ocean of the unconscious. Von Hartman in his *Philosophy Of The Unconscious* very convincingly offers proof that life up to and including the human level is not much more conscious than the universal unconscious that controls the cosmos. Jung, with vast erudition points out that the racial unconscious is still in control of society and, camouflaged in civilized garb, struts the scene of modern life unrecognized by our conscious selves. Rank gives a great deal of evidence for the assertion that unconscious prenatal experiences account for some of the highest religious and political aspirations of the human race. Freud provides practical demonstration to prove that the foundation stones of personality structure are laid in early infancy long before we are conscious of the process. The greatest contribution made by psychology is the knowledge that man, notwith-

standing his consciousness, is and remains in unconscious bondage.

The well known iceberg illustration of the relationship between consciousness and the unconscious is useful but it is misleading. The exposed part of the iceberg, although relative to the whole, is in no way subservient to the submerged part. It exists in its own right and will continue to do so even though it is severed from the main body. Consciousness, on the other hand, has no objective basis for existence. It is almost entirely the instrument or servant of the drives, motives, or complexes of the unconscious.

This fact is accepted with the greatest reluctance, if at all. Man has identified himself with consciousness to bolster his feelings of security and significance and he finds it too unpleasant and humiliating to admit its dependency and unreliability. Yet, it is the beginning of wisdom to do so. The Greeks made conscious intelligence their guiding star, and they built the highest all-around civilization in the history of mankind. But, they never doubted the independence, the rationality, and the adequacy of conscious intelligence; and so the glory that was Athens vanished in the intellectual blindness of the Sophists. Without intellectual humility, consciousness can not free itself from its unconscious taskmaster and seek a higher order of intelligence.

With a modicum of honesty and a little effort each and everyone of us can remember instances to prove that our lives are regulated by the unconscious. At any moment there impinges on the retina, the eardrum, and on the other senses a multiplicity of stimuli, but we pay attention to only one of these, and often we select the stimulus that is not the most intense or the best focalized. A little associative thinking will lead to the realization that our senses are controlled not so

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much by external stimuli as by unconscious motivation. Everyone perceives the same situation differently from everyone else. Man's total experience serves as a dynamic reflector in terms of which he understands and interprets. Our interests and beliefs, our likes and dislikes, our doubts and fears, and even our choice of profession are often determined by the unconscious. The widespread interest in boxing and wrestling is a way of satisfying the caveman in us or an indirect method of giving vent to our hidden aggression against the parents we love. The unhealthy sinner hates the healthy sinner; the reformer tries to remove the sins from his fellowmen which corrode his own bosom; we often believe, facts to the contrary, because unconsciously we want to believe. The professions still cater to the defects of man with considerable profit. And so it goes without end. Our conscious lives are not much more than a series of defense mechanisms to cover the barbarian in us, a camouflage for our real intentions, or an escape from the realities of everyday existence.

How then can man extricate himself from this unconscious morass? The greatest teachers and the most outstanding philosophers and scientists have concerned themselves with this all important question. Alchemy searched for the chemical formula that might set men free. Astrology sought to control the destiny of man through a knowledge of the stars. Sir Francis Bacon believed that the scientific method would produce an ideal world of free men. Religion has prayed for the Messiah or for a divine act of grace by which man might be saved from himself.

Our moral philosophers have little to offer that might solve the problem. Either they look upon the eventuation of man as an accident and expect his

disappearance in a cosmic cataclysm, or they consider our so-called moral development to be a vicious cycle of growth and decline, of birth and death. The most optimistic of these theories admits that man's progress from the unconscious to the conscious has been slow and laborious and is still very limited, but hopes that the life force will push and punish us to ever higher levels of development and to ultimate liberation. It is highly unlikely that this will happen without a conscious effort on the part of man to promote his own development. If man does not take the torch of life into his own hands and find or make the way to his greater self, he will become congealed and preserved in the group spirit, and the opportunity for higher development will be given to another species.

Heraclitus postulated strife as the father of all things. Given a situation of inner discords, transformation of the total situation is the only recourse that can reduce these discords to harmony. This reduction produces a new situation which in its turn becomes the seat of dissension. A new transmutation is required and this is equally provisional. In this way the world process is forced along the path of creative evolution. In himself man is unable to cope with the warring forces in his nature and deliverance from his futility is only possible in terms of a rebirth or an emergent form of growth. Modern psychology visualizes this rebirth as a process of actualizing or realizing the greater self.

The historical dialectic, socially and morally interpreted, explains this developmental process in terms of thesis, antithesis and synthesis. Every form of growth at any given level is a thesis and carries the germs of its own death or an antithesis as an integral part of itself. Only a higher form of development or

a synthesis can, paradoxically as it may seem, satisfy the conflicting demands of thesis and antithesis, save the thesis from destruction and provide a new basis for life and growth. An egg as a thesis has the germs of decay within itself and left to itself will rot. A process of germination and integration leads to a synthesis in the form of a chicken and the promise of new eggs. Individual man as a thesis needs the group to fulfill himself; the latter constitutes the antithesis and demands that the individual sacrifice himself for the group. The struggle between individual desires and group demands has persisted for milleniums, and explains the existing ills and evils, as well as the rise and fall of civilizations. When the group was small and loosely knit individual drives destroyed the cohesiveness of the group. With time the group has systematically grown in strength and its strangle-hold on individualism has reached the point of suffocation. Facism, communism and the general political and economic emphasis on the group are biological phenomena.

The solution of this death struggle lies not in giving the group dominance over the individual but in the emergence of moral man, who, as a synthesis, conforms to group demands and in return is rewarded and blessed by the group. Both the individual and the group benefit by moral behavior. For this reason religion has labored through the centuries to produce and maintain moral man. To this end natural man has aped the saint and morality has paraded under the cloak of hypocrisy. Moral man can conform to group demands only up to a point, then he has to repress his drives and deny himself to benefit the group. For this reason, therefore, moral man is a moral anachronism. What we did not and still do not realize is that moral man as a

synthesis becomes a new thesis which contains within itself its own antithesis in the form of repressions. The antisocial and antimoral drives of the individual are now clothed in defense mechanisms where his very virtues are disguised vices. Psychology tries to remove the repressions, but then the physician as the psychiatrist has yet to heel himself. The solution of this insidious problem lies in a new synthesis, in the emergence of a new man, whose drives are in harmony with the spiritual ideal.

CHAPTER XX

MYSTICISM—THE HISTORICAL SEARCH
FOR THE GREATER SELF

Dean Inge, the dismal dean and one of the most outstanding scholars of mystical experiences, found that the term mysticism is used in twenty-six different ways in the literature on the subject. Dr. Wieman, another eminent student of mysticism, reduced those connotations to eleven major categories. Small wonder then that mysticism in current thought has come to mean something which is of no consequence. Scientists do not consider it a fit subject for scientific investigation.. Psychology, which has made a more critical study of the subject than any other discipline, has pulverized mystical experiences to its own satisfaction by simply and naively equating them to the aberrations of the human mind. Yet, throughout the ages, mysticism has been practiced by some of the most eminent men in the history of the race. The tremendous hold that the doctrines of Lao-Tse, The Buddha, Christ, and others have had on billions of men and women through thousands of years is only one of the many proofs that mysticism has profound and universal significance for human beings. It is high time, then, that the wheat be winnowed from the chaff and that the concept be defined in operational terms as the science which deals with the technique of super conscious development.

Among the experiences which are frequently re-

ferred to as mystical, but are actually furthest removed from those of the acknowledged mystics, is the experience of being muddleheaded or confused in thinking—especially if the thinking has to do with lofty themes and is accompanied by much enthusiasm. Some political speech-making and all schizophrenic-hebephrenic babbling belong in this category. A second type of experience that is worthless as mysticism is occultism. Esoteric practices, spiritualism, theosophy, crystal-ball gazing, black magic, astrology and the whole gamut of wierd experiences fall into this class of spiritual voluptuousness. There are men like Rudolph Steiner and Ouspensky who after digging through this mental debris, have stepped on firmer ground. But on the whole these and other modern superstitions are the quicksands of mysticism.

Another fertile source of so-called mystic knowledge which should be condemned as having no objective basis are *states of mind* such as: *I have been here before*, or the strange feeling that a sensory experience is not real and that life is a dream. The latter can be explained in terms of dissociated states of mind; the former is a straightforward case of the lag between conscious awareness and the subliminal impression of a given situation. Drug intoxications, the spells of medicine men, hypnotic states, hysterical trances and the whole pack of cards must be similarly condemned, irrespective of Omar Khayyam's testimony "that a glimpse of the true light caught in the tavern is better than to lose it outright in the temple." William James, who himself tried to sift the gold from the dross, reports the case of Benjamin Blood. The latter absorbed a quantity of nitrous-oxide gas and experienced a state of ecstasy *not much removed from the experiences of the best mystics*. James disparaged this

kind of experience. But recently Aldous Huxley more seriously advocated the administration of drugs to study the nature of mystical experiences. True mystical experiences lie much further along the way and only come after a lifetime of application and concentration with many a peak climbed, many a dangerous ledge negotiated, and many a pitfall avoided. Moreover, these pseudo-mystical experiences happen and they end. The true mystical experience happens and marks the beginning of an inner change and a creative outpouring which give the mystic, according to Bergson and Toynbee, preeminence in the race.

Dreams, illusions, delusions and hallucinations are other types of experiences interpreted as mystical especially when they occur in conjunction with religious beliefs, community-given prestige, or with the production of prognostications and insights which are of value to the times. Two misconceptions may apply here. The first is that these negative experiences, keeping the company they do, may be taken seriously and become respectable. The second, that true mystical experiences may be explained in terms of hallucinations. William James and Knight Dunlop pointed out that the validity of the information acquired by religious experiences is not dependent on the nature of those experiences. In the natural sciences it never occurs to anyone to refute opinions by showing up their author's neurotic constitution. Opinions here are invariably tested by logic and experiment and it should not be otherwise with religious opinions.

Sometimes the mystical error we commit is less easily detected. Often people hold some untested belief simply because they have an inner conviction or a strong feeling that it must be true. Now this feeling may be true and even profoundly so. But the criteria of truth

must not be cast aside because of a feeling in the region of the breast or the abdomen as these viscera folk would have it. Sometimes behavior chiefly characterized by a loss of volitional control is mistaken for mystical experiences. The man in this state of consciousness acts like a man possessed. He throws himself on the floor or against the wall, handles live snakes, or goes into a state of elation, and by his convulsions and enthusiasms he pulls other into the emotional maelstrom. More often than not one needs go no further than the hysterical or schizophrenic state to explain these experiences. But here again our judgment of these phenomena must not contaminate our judgment of mystical experiences. In the sequence of the mystical states there does come a time in the stage of awakening, purgation, and illumination when the grand mystic is, as it were, fractured into a thousand pieces.

The next three types of what has been called mysticism may, if properly handled, minister in some measure to the good life, without necessarily bearing the earmarks of true mysticism. The first of these types is the experience which ensues when some belief or idea is held fixed before the mind until it has exercised a powerful influence upon the individual. An example might be the experience of Francis of Assisi on the night of his stigmata. Another common experience in this mystical category would come in the communion services. One danger of this type of mysticism is that the "glow" may make one smug and warm even in the presence of intellectual error or social injustice. The love of God felt in such moments does not always lead to a greater, more fruitful love of man. St. Theresa was fully aware of this danger. "Any love of God," she says, "which does not increase the

love for our neighbor, is false." Another danger associated with this kind of mysticism is that an Alexander the Great, as a homosexual; a Julius Caesar, as an epileptic; a Napoleon with a Jehovah complex; a Hitler, as a meglomaniac, may interpret the experience as a divine rubber stamp of their unholy ambitions.

One of those experiences closest to mysticism is a sense and an awareness of mystery. There come moments when men particularly sensitive to this wider circle of light, see "as in a glass darkly," they know not what. Something stirring, something real, something related to themselves as being a part of a larger whole. Meister Eckhart in the West, and Sankara in the East are two of the great mystics who speak most frequently of its occurrence. William Blake sees "a world in a grain of sand and Heaven in a wild-flower." Wordsworth contemplating a flock of daffodils dancing in the wind was laid asleep in body and became a living soul that could see into the heart of things. THE OXFORD BOOK OF ENGLISH MYSTICAL VERSE and LYRA MYSTICA gives poems from 425 sources some of which were written as long ago as 3000 B.C. Whether such anthologies do a service or a disservice to mysticism is a moot question. When this sense of mystery gives to the imagination a challenge of the frontier, it serves a worthy purpose. When it means individual and social growth, it is all the more valuable. But if it means, as it sometimes does, a luxurious and even sensuous experience it bears little relationship to mysticism. By itself the sense of mystery at its best is only a minor component of the mystical make-up.

Then there is the experience, and it is not uncommon in any religion, secular or sacred, of a sudden inflod-

ing of a sense of peace and power. The conversion experience is a well-known example. In their confessions these people speak of having been spiritually blind, but testify that because of this experience, this visitation, this conversion, they can now see. While some of them go back to darkness and sin, some do not. Here again the psychological foundations are suspect and the experience must be judged by its fruit.

A closer approach to the classical experience is a discerning of the logical sequence of events and an understanding of the general scheme and purpose of the universe. St. Augustine in a flash saw the whole sense and purpose of his being. He saw the pattern of his inner life from his first questionings move through every major school of thought, and at last come to rest in a one-pointed life of intense creative activity. The true mystic in this experience achieves personality integration and becomes part of the largest of all possible configurations.

The last type of these semi-or pseudo-experiences is the inspirational method of solving problems. This method is more fully described in a later chapter. All that is necessary to say here is that the thinker exhausts his mental capacity and then stills his mind in the faith that the solution will come. The inspiration itself is a mystery, seemingly coming from a source outside of the thinker and superior to him.

Some of the more fruitful elements in the above experiences may be considered components or by-products of mysticism. But in themselves they do not constitute mysticism. The core and essence of classical mysticism consists of practices reckoned to establish contact with the Eternal through channels peculiar to the disposition of mystics in general and of the individual in particular. Mystical experiences are tangent

to natural experiences and therefore either misunderstood or misinterpreted by laymen. For a description of his experiences we must go to the mystic himself or to the serious, sympathetic students of mysticism. The following are a few of the typical definitions derived from these sources:

The mystical experience is an experience taken by the individual to be a contact—not through the senses but immediate or intuitive—or a union of the self with the larger-than-self, be it called *World Spirit; God; the Absolute, or otherwise.*

Mysticism is a deification of man.

It is a merging of the individual with the Universal Will.

The mystical experience is a consciousness of the immediate relation with the Divine: an intuitive certainty of contact with the supersensory world.

Rufus Jones, a mystic himself, in answer to the obvious need for a simple definition, says: "Mysticism is an immediate, intuitive experimental knowledge of God, or one may say it is consciousness of a beyond or a transcendent reality or of a Divine Presence." Plotinus, speaking of his personal experiences, writes: "Many times it has happened that I have been lifted out of the body into myself; becoming dead to all other things and self-centered; beholding marvellous beauty; more than ever assured of community with the loftiest order; acquiring identity with the Divine." St. Theresa testifies to the same experience: "In the orison of union the soul is utterly dead to this world and lives

solely in God." Dean Inge calls mysticism "the attempt to realize, in thought and feeling, the imminence of the temporal in the eternal, and the eternal in the temporal." These definitions and descriptions can be multiplied a hundredfold.

There cannot be any doubt then in the minds of the unbiased as to what mystical experiences mean to the mystic. How to explain them is another matter. Psychology has little doubt that mystical experiences are subjective and that they lie within the ken of every psychiatrist who deals with the abnormal. There is ample evidence that Catherine of Genoa, St. Theresa, Mme. Guyon, St. Marguerite-Marie and many others were subject to hysterical attacks. Certain practices, ascetic and otherwise, associated with pseudo-mysticism cannot fail to produce disorganization and derangement. Moreover, the most sympathetic students admit freely that even in the great mystics there were potent predisposing causes of mental instability and sexual conflict. But so are there in the artist whose art is the safety value of his mental and emotional disturbances. In a similar fashion do the grand mystics resolve their conflicts and instabilities in their experiences and thus become the sanest specimens of the human species. Because of his inadequacy, his instability, and his conflicts the mystic is forced to seek for help outside himself. This is a necessary qualification for the mystical search. His experiences, however, are real; more real than his sensory experiences. Furthermore, they remove his inadequacies and conflicts, restructure and integrate his personality and purify his motives. They provide him with a frame of reference and a sense of values so much closer to the social ideal that the change in him can only be described as a rebirth, a translation, or a transmuta-

than natural love. The mystic experiences a oneness with God in which such love overflows and spills into other emotional patterns: man and woman; parent and child; friend and enemy; God and man.

Science tries to explain mysticism as an effort to solve the surrounding mystery. The world is mystery compounded of mystery, and man responds to this innate mystery of existence in two contrasting ways. The superior way is the scientific approach. Albert Einstein spent his whole life diligently and devotedly searching for the unified field theory. The scientist may hope that there is a final answer to the riddle of the universe, but he never pontificates about it. All he asks is the necessary light for the next step. Nobody has any reliable knowledge about the structure of ultimate reality at the present time. It may be that the scientific path will not lead to God. It may even disprove the existence of a Divine Being. It may be that the final test of man and of his maturity will be to renounce all hope, "all consolation, all but the wintry smile upon the face of truth." So be it, says the scientist.

On the other hand, the mystic, science maintains, is more infantile and therefore more authoritarian in his approach. Uncertainty about man's origin, significance and final fate he finds intolerable. So he constructs a theory in which the facts, as he sees them, might logically be related. He proceeds to build this theory nearer to his wishes until it becomes a self-sealing system setting forth to explain the truth. It is a short step from here to the stage in which the creator becomes the worshipper of his own creation and experiences ecstasy when he sees in his theory the final answer to the riddle of the universe and to the problem of human fate and death.

There is no doubt that many a philosopher and

many a founder of religious doctrines has followed this path. A sense of mystery, however, to the true mystic is but another qualification of mystical experiences. In the face of the unknowable, the imponderable, and with a realization of his own intellectual limitations, the mystical seeker becomes like a child. His ineptitude and his humility constitute a psychological vacuum and he looks to the mountains whence, as an act of grace he catches a glimpse of the greater truth. He knows the truth as immediately given and not as the logician or the experimental scientist. Yet, how often in the history of man did it take science years and centuries to know what was given to the mystical child in a passing moment of illumination.

There is another intriguing and well substantiated theory of mysticism. According to this view mysticism is an effort to satisfy one of the basic needs of human nature—Der Todestrieb or the passion for death as an escape from life. Christianity considers this life a vale of tears with death as the only way out. To the Hindu, consciousness spells suffering and he longs for Nirvana and the state of non-being. The author of Ecclesiastes experienced life in all its nuances and concluded that it is vanity of vanities. Small wonder then that sooner or later there stirs in the heart of every man the desire to escape into another world. The reactions of man to spiritual malaise are many and varied. Delusions, alcohol, drugs, mobility, suicide, war, religion and a host of psychological and physical sedatives are used to dull the pain of life. The mystic reacts in a way peculiar to his personality. He finds satisfaction for the fundamental need of all life in ascetic catharsis and in the annihilation of consciousness through auto-suggestion. Finally he descends into the unconscious from whence he came and dies in

the crypt of his own soul. This psychological death constitutes the mystical experience.

Up to a point this version of mystical experience is a graphic and accurate description of the preliminary stages in mystical development. The mystic has a hair-trigger, hypersensitive nervous organization, and he suffers far more acutely than his lay brother. His weariness of life reaches proportions which have been appropriately called "the night of the soul." He knows that there was death before life, and that there will be death after life. But he also knows that life is greater than death and that the answer to the challenge lies in a greater, a richer and a more abundant life. In this greater life there is no death and no spiritual malaise because it is the biological answer to the purpose of life. To enter this greater life, his self or ego must die before the spiritual self can emerge. This is the kind of death the mystic dies but it is not an escape from life. From a glimpse of this greater truth he returns with a message and a mission that is tangent to our sensory world and so disturbing to our closed and static society that he often has to forfeit his physical life in the attempt to awaken the human soul.

To these expositions of the nature of mystical experiences we must add another that is more inclusive and closer to the point of view expounded in this work. In terms of our schema of mind the potential aspect of any form of energy is the mind of that energy, controlling its kinetic aspect and its relationship to other forms of energy. Each form of energy has its own particular qualities and its own level of consciousness. Man as a living organism has a hierarchy of minds in material, bio-chemical, neural, and mental energy dynamically reacting to each other and to the environ-

ment. To provide higher development the life force creates a situation in man and external to him which escapes the grasp of the qualities, the capacities, and the levels of control in him. Herein lies the dilemma of modern man, his insoluble problems, and his unbearable anxieties. Natural man has been put in the biological scales of evolution and has been found wanting. The mystic by disposition is deeply concerned with the purpose and meaning of life and with his position in the general scheme of things. Hence his extreme sensitivity to and his painful awareness of man's limitations and inadequacies. The searching for a way out of this evolutionary cul de sac becomes his main if not his sole preoccupation. Sooner or later he realizes that the solution does not lie within his own reach or in that of his fellow men. Figs do not grow on thistles nor do grapes grow on briars. He has to look for help in foreign territory. So he turns his psychological back on himself and in faith he walks into the cosmic unknown.

This orientation is absolutely essential to spiritual development. It produces a psychological vacuum that allows for the influx of super-conscious energy just as water flows into the vacuum created by priming the pump. His conscious ego, his will, his whole personality now become the humble servants of superconscious energy. At any moment he has to accept responsibility for his behavior, knowing all the time that his best is in error and that his natural self is obsolete. This realization stimulates feverish efforts on his part to become more God conscious, Christ conscious, cosmic conscious, superconscious. His whole being becomes a channel for the influx and flow of superconscious energy. On rare occasions, and more especially by specific practices, he is quickened and for one fleeting

moment he perceives understands, feels, and experiences as a being controlled by his greater self. The mystical experience leaves him transformed by the dynamic qualities of superconscious energy. While the effect wears off with the passage of time, he never forgets that the moment of illumination was the highest and most objective experience of which man is capable. *As natural man he cannot conceive of anything more sublime and, mistakenly perhaps, interprets his experience as a union with God.*

CHAPTER XXI

THE TRANSFIGURATION OF INTELLIGENCE

Superconsciousness is an act rather than a state and is achieved by a process of personality development. The progressive growth of the intellect is an important aspect of development and has been found to be one of the high roads to the realization of man's greater self. But, what is intelligence and how can it be developed?

There are about as many definitions of intelligence as there are psychologists who have written on the subject. For the purpose of this discussion intelligence may be defined as that aspect of energy which enables an organism to control itself in relation to its environment and to mold the environment to meet its needs. A study of the material universe reveals that the potential or dynamic aspect of atomic energy controls enormous forces in a manner which must be considered highly intelligent, even though wholly unconscious. Man, at the opposite end of the scale, orders his own life and creates a material and spiritual civilization which must seem entirely unintelligible even to the most intelligent animals. He does so in virtue of the fact that he is, intermittently and in part at least, consciously intelligent. The difference between conscious and unconscious intelligence needs to be defined and elucidated.

Unconscious intelligence controls the execution of

a well defined pattern in energy without any deflection from the pattern and entirely in obedience to the mechanical laws that govern the energy. Conscious intelligence allows for interference both in the pattern and in the laws, and for the ability to deal with the consequences of such interference. The behavior of the various electrons and protons of an atom of radium is exceedingly complex and highly intelligent, but absolutely rigid and subject to the laws that govern radium, and therefore unconscious. A dog smells a rabbit and automatically gives chase, hunts it down, and devours it in accordance with well defined physiological and psychological laws. As long as the process runs smoothly and in accordance with a well-ordered plan the dog, although obviously acting intelligently, can hardly be said to be doing so consciously. Now, if the rabbit runs through a hole in the fence which does not allow passage for the dog, the latter has to become consciously intelligent to overcome this difficulty, and the level of conscious intelligence can be determined by the speed, efficacy, and logic with which it solves its problems. Man is unable to catch a rabbit by chasing it. Also he lives in a civilization which demands certain standards of behavior. To satisfy his appetite he must bring into play a far higher level of conscious intelligence than that displayed by the dog. He has to devise guns and traps, transportation and refrigeration, a way of preparing and cooking the meat, good wines and intelligent conversation at the dinner table, and quite possibly medication to aid digestion afterwards.

For the purpose of our discussion we may speak of matter as being unconscious, of animals as having simple consciousness and of man as being capable of focal and even self-consciousness. According to a

consensus of opinion among psychologists man at his best is about one-third conscious and two-thirds unconscious. These fractions are arrived at in various ways. First of all, there is the analytical approach. By finding out how often human beings are aware of the valid reasons for their behavior and the extent to which they rationalize their conduct, the analyst can roughly calculate the proportion of conscious to unconscious intelligence. Secondly, in the opinion of many psychologists civilized man is split into three parts: the super-ego, ego, and id. Of these the id and super-ego are mostly unconscious and the ego mostly conscious, which gives man about one-third conscious intelligence.

There is a more objective way by which to verify the accuracy of these fractions. A good measure of conscious intelligence for a species may be obtained by computing the relationship between the average immature life of a species or race and the average mature period of its life. By immature we mean that period during which an organism is incapable of fending for itself in its natural environment. Matter, for example, cannot be said to be immature in this sense at all. The formula that gives the ratio of conscious to unconscious intelligence for matter would, therefore, read as follows:

Matter:

$$\frac{\text{Conscious Intelligence}}{\text{Unconscious Intelligence}} = \frac{\text{Immature Period}}{\text{Mature Period}} = \frac{0}{1}$$

That is, matter, according to this reckoning, is entirely unconsciously intelligent. It is possible, however, that conscious intelligence may begin to manifest where matter merges into the vegetable kingdom. Because,

going up in the scale of development we find the following fractions representing the growth of conscious to unconscious intelligence for the various organisms mentioned:

Oak Tree:

$$\frac{\text{Cons. I.}}{\text{Uncon. I.}} \frac{\text{Immature Period}}{\text{Mature Period}} \frac{3 \text{ months}}{400 \text{ yrs.}} \frac{1}{1600}$$

Bee:

$$\frac{\text{Cons. I.}}{\text{Uncon. I.}} \frac{\text{Immature Period}}{\text{Mature Period}} \frac{3 \text{ weeks}}{4 \text{ yrs.}} \frac{1}{70}$$

Dog:

$$\frac{\text{Cons. I.}}{\text{Uncon. I.}} \frac{\text{Immature Period}}{\text{Mature Period}} \frac{1 \text{ yr.}}{12 \text{ years}} \frac{1}{12}$$

Bushman:

$$\frac{\text{Cons. I.}}{\text{Uncon. I.}} \frac{\text{Immature Period}}{\text{Mature Period}} \frac{10 \text{ yrs.}}{70 \text{ yrs.}} \frac{1}{7}$$

$$\begin{array}{l} \text{Civilized} \\ \text{Man:} \end{array} \frac{\text{Cons. I.}}{\text{Uncon. I.}} \frac{\text{Immature Period}}{\text{Mature Period}} \frac{17 \text{ yrs.}}{51 \text{ yrs.}} \frac{1}{3}$$

These calculations are, of course, only true in a general way, but the more carefully one goes into the relationship of maturity to immaturity the more reliable does the ratio of conscious to unconscious intelligence become for any particular species.

Several deductions which may be of use in the practical conduct of life can be drawn from these calculations. In the first place we note that the purpose of life as revealed in the evolutionary scheme of things is to change unconscious intelligence into con-

scious intelligence. Starting at 0/1 and arriving at 1/0 will be an eternal process. Superconscious man will probably be about 3/5 consciously intelligent which gives him as much intellectual advantage over natural man as the latter has over the most intelligent animal. Another inference that may be made is that precociousness, generally speaking, does not promise well for the development of a high level of conscious intelligence. The longer an individual stays young and pliable the better is his chance for development.

One further consideration may be interesting and useful. The capacity for conscious development differs with various races, in that some mature earlier and live longer than others. A European at the age of 10 is a child. A Bushman at that age has escaped parental and even tribal control and fends for himself. This being so it seems likely that the ability of different races to adapt themselves to certain types of environment is limited. To give a race with 1/7 capacity conscious intelligence a civilization that a people with 1/3 capacity cannot cope with successfully amounts to nothing less than their extermination by the donor. Small wonder then that the spread of Christian civilization has on occasion proved a scourge rather than a blessing.

The object of life, therefore, should be the development of higher control and more objective consciousness. Unfortunately, such is not the case. Even psychology busies itself more with the measurement of intelligence than with its development, and tries to eliminate wear and tear by testing people for ability and pigeon-holding them for the professions and the trades. Although man as a mental being is capable of one-third consciousness, very few people ever reach this level and then only on rare occasions and with

special effort. Inasmuch as we are becoming more and more group minded, suggestible, and irrational, there is a growing tendency for the masses to sink to the level of simple consciousness. The first step in the development of intelligence, therefore, must be to function to capacity on the mental plane.

Numerous ways of how this task might be accomplished have been discussed in previous chapters. Here the physical and sensory aspects of the development of conscious intelligence need mentioning. The shortest cut to the nervous structure as the medium of mind is through the body. Too long has the body been ignored and neglected as an instrument of education and mental development. The nervous structure may not be the seat of conscious intelligence, but to natural man it is the medium of mind, and if the instrument is neglected or obsolete mind cannot manifest properly either in extent or in quality. We must remember in this respect that every cell of the nervous system was built to cope with physical movement and it is only logical to conclude that by exercising the body the nervous structure will be brought into operation. Physical specialization should be avoided. Practically every animal other than man specialized physically in one way or another, and for that reason became arrested in mental development. Man, as a tree animal and because of his physical helplessness, had to coordinate his movements and had to build up a vast and complex nervous structure to cope with his movements. The Greeks had a fairly good idea of the kind of thing that is required. Their object was to develop rhythm, balance, symmetry, poise, and to specialize in the coordination of the limbs generally rather than to emphasize any one special aspect of physical functioning. Certain parts

of the body are, of course, more important than others. Two or three are especially so. One of the chief differences, anatomically speaking, between man and the most intelligent anthropoid ape is that man can use his thumbs as independent limbs in relation to his other fingers, whereas the ape's thumb is just another finger. To cope with the almost unlimited number of movements that can result from this anatomical characteristic in man a considerable nervous structure had to be built up, and this can be adequately exercised only by using the hands and fingers in writing, typing, playing the piano, painting, sewing, woodwork, and the various other activities that require skillfull manipulation and coordination.

Some of the latest research in thinking finds a close parallel between the acquisition of physical skills and the logical processes of thought. Both are processes that are not fully controlled by environmental stimuli and yet are closely cooperative with these stimuli. Practice in both implies direction, and moves with a kind of necessity through a succession of interconnected steps toward an issue which is regarded as the inherent terminus. Certain information is given in thinking, but, as in the acquisition of skills, there are gaps which must be filled in by new evidence and then brought into relation with the existing knowledge through a series of logical steps until the pattern is completed. Therefore, thinking must be considered an advance form of physical behavior and muscular coordination a means of facilitating thinking and promoting intellectual processes.

The organs of speech and the use of words are especially significant in this respect. Outstanding men and women in all walks of life and in all age groups are characterized by their unusual grasp of words.

Executives who draw the highest salaries and hold the most responsible positions make the highest scores in vocabularies. Students, put into experimental classes in their freshman year to increase their knowledge of words, do better in subsequent years at college than control groups of similarly endowed students who do not receive such freshman training. A standardized twenty-nine-word vocabulary test predicts academic success accurately enough to warrant its use as an instrument of student selection. A similarly standardized vocabulary test yields the same I. Q. result as an extensive test in intelligence. Small wonder then that the acquisition of new words appreciably changes the intellectual climate at all levels of thinking.

These events may be explained in various ways. Words, one may argue, are the means by which we grasp the thoughts of others and with which we do our own thinking. They are the tools of thought, the means of communication, and the symbols of ideas. These explanations are no doubt correct, but they are only true in a superficial sense. A more fundamental explanation may be the mysterious relationship that exists between thinking and doing. The more clearly a thought is defined, the closer it is to realization. Until, in the final analysis, the word is synonymous with its actualization. When God, with His clarity of mind, said, *"Let there be light."* *There was light.*

In a way the nervous system may play an important role in this mystery since it is the nervous system that connects sensory stimulation to muscular reaction, mediates between thought and physical reality and translates thinking into doing.

There is no form of behavior that involves more numerous or more important neurones than the process of speech. In speaking 200,000 words the number of

movements made by the vocal cords, throat, tongue, cheeks, lips and mouth cavity are literally innumerable. Moreover, the muscular coordination to produce the simplest sound is exceedingly complex. It is not without reason, therefore, that people with large vocabularies have a short cut to influence, power and success.

It is not only the quality of intelligence that is increased through physical training; the quality improves as well. Thinking as such, without physical or practical application, tends to become theoretical and to degenerate into barren intellectualism. There is a closer connection than most people realize between the fact and the professor's fingers tend to be all thumbs, and the much lamented impractical nature of education. Men who apply their ideas and use their bodies develop common sense in contrast to the brilliant and impractical type of intelligence that is sometimes so fashionable in academic circles. Similarly, the student who has to balance himself on horseback, in the dance hall, and on the ice field, and who coordinates his movements in tennis, hockey, and football as a part of his studies has a better chance of being mentally balanced and practical than the proverbial bookworm. The world is saturated with extreme and highly explosive forms of impractical ideas resulting from the cerebrations of the intelligentsia whose mental conceits have played, and are playing, havoc with mankind. The world would have been spared much if education had been founded with more physical training and not so exclusively on the absorption of purely academic and undigested knowledge.

Sensory training is equally important for the development of conscious intelligence. Man was guided by each of his respective senses for hundreds of thousands of years before any particular sense was super-

seded by another. As a result he developed highly specialized and very substantial nerve structures to cope with the various types of stimuli and their appropriate responses. Because of the superiority of sight and man's deep-seated inertia, the other senses have been neglected. The writer feels convinced after a certain amount of experimentation that education would achieve greater intellectual development if children, and for that matter adults, were blindfolded, or temporarily rendered deaf and dumb, and by way of exercise were sometimes made to negotiate specially conditioned environments by *one sense at a time*. A proper use of all the senses will not only facilitate the flow of mental energy by bringing into play those dormant nerve structures, but it will improve the quality of intelligence as well. Every sense tells us something about an object or situation of which the other senses know nothing.

If by these and other means the spiritual aspirant has succeeded in becoming one-third conscious as consistently as possible, he has covered what might be considered the first stage of the journey on the path of higher development. Before we deal with the extension of intelligence beyond the mental plane to superconscious insight and illumination it is necessary to distinguish between the various levels of intellectual functioning known as intuition, conscious intelligence, inspiration, and illumination.

Intuition is a feeling that such and such is the case without the conscious mind being able to give valid reasons for the feeling. It results from unconscious functioning generally and instinctive functioning in particular. Subliminally conscious inlets have ways and means acquired over aeons of time of informing the unconscious which are not available to conscious-

ness. The writer has known sheep to remember unfailingly the day of the week on which they were fed salt. The conscious mind is handicapped in judging time without some external means such as the clock, the seasons, and the heavens. The unconscious on the other hand judges of the passage of time by much more subtle and less tangible means. Also consciousness is affected by the emotions more than the unconscious. If a person is moderately happy or unhappy time does not seem unduly long or short. On the other hand it lies within the experience of everybody that great happiness tends to telescope time and that severe suffering lengthens it.

There are many other types of stimuli which are registered by the unconscious, and its findings in relation to this body of evidence are projected into simple and self consciousness as feelings, hunches, or intuitions. The animal accepts these vague feelings without question and acts upon them impulsively. It would be advantageous to consciousness if it would realize that these feelings, hunches, or intuitions should not be ignored just because it does not understand their origin or cannot find rational grounds. A, for instance, feels that he dislikes B instinctively, as he puts it. It would be unworthy of A as a rational being to follow out his intuition impulsively and hate B. On the other hand it would be folly to ignore the hunch just because he cannot find valid reasons for his dislike, or because B is generally considered a good fellow by other people. It may be, and it is indeed very likely, that the cause of A's distaste is in himself and that the unconscious is rationalizing by projecting it on B. But all the more reason there is for A to discover the basis of his dislike and remove it or guard against it. A would be well advised to study his relationship with B and con-

duct himself carefully and cautiously until he knows where he stands and how to deal with the situation rationally.

Having acquired a hearing ear for the intuitive promptings of the unconscious and the ability to interpret and negotiate them rationally, one can proceed to a study of the nature and foundations of inspiration and its relation to conscious intelligence. Since the conscious mind cannot always find immediate rational grounds for inspirational insight it often ignores it or dismisses it as mere fantasy. Because of the superficial resemblance between intuition and inspiration these two psychological mechanisms and their manifestations are sometimes mistaken for one and the same thing by the *untrained conscious mind*.

The fundamental distinction between intuition and inspiration is that the former results from unconscious interpretation of subliminal stimuli, the latter from an ideomotor mechanism in mental energy implanted by conscious concentration and informed by superconscious perspective and understanding. Intuition is much less rational and objective than conscious thinking; inspiration reaches heights far beyond the immediate reach of associate thinking. Intuition is furthermore associated with the instinctive and other unconscious drives and is primarily concerned with preserving the life of the organism and promoting its welfare and security. Inspiration never comes until the conscious mind has overreached and exhausted itself in trying to solve a problem. *Vague feelings of fear, hate, disgust, like, dislike, trust, or distrust insidiously and unobtrusively steal upon a person with intuition.* Inspiration comes suddenly, unex-

pectedly, with emotional conviction and not infrequently with rapture and a great inflow of energy.

If a person has an intellectual, associative grasp of A B C D E he has to exercise its full range over and over again in an effort to solve a problem or cope with a situation, and he has to over-reach himself until he despairs of his ability to come up to the required level. It is only when he has been reduced to childlike-ness of mind through the annihilation of self conceit and when he has thus qualified for superconsciousness, that inspirational insight will come. When it comes, it will be, let us say, at a level K, which will be far beyond the intellectual grasp of the individual in question. It is because of this gap in reasoning and the fact that inspiration comes as if by accident, that it usually seems to come from an outside source.

The chief barriers between conscious intelligence and inspirational insight are inertia and intellectual conceit. Most people are unwilling to make the effort toward intellectual capacity functioning without which there is no qualification for higher understanding of any sort. Others are so sure that conscious intelligence can grasp everything without help that they will not admit its limitations and reorientate or accept inspirational insight of which they cannot see the missing link in the reasoning process.

It is a notable fact that most geniuses do not start out in life as brilliant people. On the whole they are generally considered average in intelligence prior to their achievements. Even then they seem to function on a low level all round except in the one direction in which they outstrip all their contemporaries. A man with intellectual range A B C, as compared with the range A B C D E of the brilliant personality, has to exert and even overreach himself habitually in trying

to cope with his environment or to solve a problem. The man with range A B C D E finds that by exercising himself up to D he can take life more or less in his stride and therefore he does not qualify for inspiration as often as his less fortunate brother.

Another question that is related to this matter of the difference between intuition, conscious intelligence, and inspiration is the relationship of faith to reason. Blind faith or the blind acceptance of unconscious promptings is an escape from mental effort and from reality, and therefore, the shortest cut to the arrest and decay of intelligence. On the other hand, faith of some kind or other is absolutely essential, because without belief there is no positiveness of mind and therefore no achievement. The answer to this seeming paradox lies in the difference between blind faith as the result of wish-fulfillment thinking and enlightened faith as the outcome of inspirational insight. The latter kind of faith is founded in reason which transcends the immediate grasp of natural intelligence. In trying to find a rational foundation for the faith that is based on inspiration and to work it out in practice the inspired personality has to put forth so much effort, experience so much disappointment, and is so often reduced to despair that he very often loses faith in what he knows to be true at the time of higher consciousness.

In illumination natural man momentarily lives and experiences as fourth dimensional, or superconscious man. The truth that he deduces on the intellectual plane or sees through a veil darkly, he experiences directly or sees face to face as a reality on a superconscious plane. As an Einstein man may reason, that given all space time is now, or given all time space is here; as a superconscious being he negotiates a fourth

dimensional world directly. He sees beings move while they are at rest and he sees them at rest while they move. He sees into the heart of things and observes in terms of meanings rather than of external beings. As a culmination to this experience or in a moment of self-awareness, he contemplates the beatitudes as characteristics of his greater self.

The path of knowing, like the path of seeking and communion has been followed by some of the greatest mystics in their search for superconsciousness. Whether man contemplates his own nature or that of the lily in the field, by a concentrated process of associated thinking he reaches the same conclusions and has the same experience. He realizes that the difference of external objects and beings are merely so because of sensory discrimination, but that in truth they are different manifestations of the same basic principles, and that he with the least of them is equally significant in the scheme of things. They and he are integral and inseparable parts of a general whole. Love of his fellow man, no matter how different, and tenderness toward all life no matter how threatening, must inevitably follow from this realization.

CHAPTER XXII

PRODUCTIVE THINKING AND CREATIVE LIVING

We have it on Shakespearean authority that man is a creature who looks before and after but who, more is the pity, seldom looks around. An ancient Chinese inscription adds that when man does take a few moments out to consider the present he invariably finds that it is later than he thought. When he is young, he looks ahead and the moment slips by. In old age he looks back and the present is lost in the past. Both the individual and the race needs to linger from time to time to take note of the moment. The essence of time is the eternal now. Yesterday is dead and tomorrow is unborn. Now is the appointed time — to grow, to redeem the past, and to determine the future.

Even a cursory look around in the light of our day reveals the fact that man has made incredible progress in the accumulation and application of reliable knowledge and that he is continuing to do so at unparalleled speed. In the last year he has made more progress in geophysics, cosmology, oceanography, and astronautics than in his total previous history. At present he is standing on the threshold of even greater events. The advent of nuclear energy holds untold opportunities for invention and production. Revolutions are being accomplished in chemistry, electronics, automation,

agriculture and engineering. Transportation and communication are shrinking the earth into a township.

But man's progress is like his skyscraper, and the latter may well be a symbol of the former—a modern version of the tower of Babel. It is sleek and strong and boldly points into the heavens, but it creates suffocating canyons and it throws long shadows. The strains and stresses of our complex environment are proving too much for the frailties of personality structure and for the delicate texture of human relations. Social, economic, and political problems on the communal level have escaped our intellectual grasp. On the international plane we are floundering in the political marshlands of globaloney. The gulf between material power and moral development exceeds man's spiritual span and threatens extinction. It is indeed later than we think. Public opinion, caught up in the vortex of these far-reaching challenges, has become increasingly more concerned with the lag between the enlarging need of better solutions of our problems and the tardy progress in advanced thinking, hence the present demand for more knowledge of the creative processes by which new ideas are born and through which man may extend and strengthen his intellectual and moral grasp.

To promote his many enterprises man has delved deeply into the natural resources of his physical universe and has sought far and wide for the power to operate his ventures. To this end he has domesticated the animal, tilled the soil, and mined the earth. Now he is considering the winds, the waves, and the forces of outer space. Again, by his peculiar but not uncommon oversight of the here, the now, the immediate, he has failed to recognize the ingenuity of his own mind as a natural resource. Yet here lies a reservoir

of energy of a highly dynamic nature and of unlimited potentiality. It is the development of man's creative faculties that constitutes his future hope and assures his ultimate transformation.

Creativity is the discovery and utilization of natural laws; the conception of a new combination of ideas; the devising or contriving of that which has not existed before; the movement beyond the established. It is innate in Creation and responsible for the change, development, and evolution in the organization of subjective life. It bears little relation to intelligence yet a thorough understanding and mastery of the creative process increases the efficiency of any developed and active mind and widens the sphere of human sensibility.

Man is a complex organization of atomistic, biochemical, neural and mental forms of energy. At a purely atomistic level his behavior is not different from that of the chair. The chair can control the molecules within itself and maintain shape, form and position but cannot increase the wood of which it is made. The tree, on the other hand, as a biochemical organism, can grow wood. The chair cannot move of its own accord. Neither can the tree. The animal, under the control of neural energy, has solved the problem of movement. Organisms operating in these levels of energy cannot build a fire. Man, as a mental being, has no difficulty in accomplishing this feat. Yet there is a ceiling to man's rational ability. There are many questions of immediate concern to him for which he has no logical answers. The mysteries of birth, life, death, and immortality lie beyond the grasp of the logical system and must wait for elucidation upon the emergence of supra-rational man.

The creative faculty, contrary to popular belief, is common to all men and as limitless as all creation. The

painter, sculptor, philosopher, musician, scientist, inventor, and engineer all use the same mental tools as we do. Individual differences in success depend not so much on the capacity as on the degree of skill with which the creative implements are used. Most people take their mental faculties for granted and use them as a child uses his muscles. The effective thinker, like every efficient workman, must know his tools, understand their functions, and acquire skill in using them.

The first step in creative thinking and living is the development and use of the logical system of thinking. The ability to understand, reason, or think is natural to all living organisms. There is no essential difference in procedure between the thinking required for the process of adaptation to the animal environment and that done by man in a complex problem-solving situation; except that the animal operates on the level of simple consciousness and most human problems can only be solved by deliberate, logical, or concentrated thinking. It is this greater reasoning power on the level of focal consciousness that distinguishes man most markedly from the lower phyla. Man uses this higher faculty practically all the time in his waking life but seldom gets acquainted with his own mind well enough to understand and control the mental operations by which logical thinking is accomplished. Such knowledge, however, is necessary if we wish to use our power of thinking more correctly and to greater advantage. By taking thought man can improve his thinking.

The basic tool of thinking is a primitive, innate capacity of mind that registers sensory and other experiences and recalls them when necessary and when the conditions for recall are favorable. These dynamic impressions are the raw material of thinking and a

well-stocked mind is the first requirement for advanced thought. Fortunately man has a natural propensity to be curious, to examine, to inquire, and to know. But the great thinker learns to be consciously alert to the multiplicity and diversity of discernible objects and events in his environment and to observe objectively, carefully, and in detail. Without experience to draw upon, the mind would operate in a vacuum and the thinking process would be ineffective.

In the course of a single day we register innumerable impressions and in the course of a lifetime, untold millions of experiences. This fact, of course, makes it totally impossible to respond to each event separately or recall more than a mere fraction of the total sum of particular experiences; hence the mental capacity to economize by categorizing or grouping individual events into classes. Each impression or experience, apart from registering separately, gravitates automatically to the class with which it has the most attributes or the most significant qualities in common. This clustering or apperceptive function of mental events adds significance to the class and, in turn, the category lends meaning to the event. By grouping different events into classes characterized by identical elements the mind reduces the complexity of innumerable single impressions to manageable concepts. Instead of learning or identifying each event anew, we refer it to its class and we understand it and respond to it in terms of its class. Every time we see a lion we assume it to possess the properties of its class, and we respond to it accordingly. The mind likewise establishes a relationship between different categories and subclasses and so extends man's grasp of the world around him. Wood is associated with fire, a house with comfort and shelter, man with thinking and

reasoning. Deliberate, logical thinking can therefore be improved by the acquisition of extensive, diversified, and clearly defined categories.

In logical or legitimate thinking the mental propensity to classify and relate also enables us to arrive at knowledge which lies beyond the range of known events and to predict the probability of future events. There is no way of knowing whether I am mortal until I die; but relating myself to the class "Man" which has the attribute of being mortal, I can deduce the probability of my own mortality on a level of reliability that leaves very little scope for doubt. In this way the development of categories enables the scientist to make hypotheses, test them by experimental design, and do reflective or adventurous thinking.

The final step in legitimate thinking is to apply the test of validity, which in essence is nothing other than to make sure that we have placed an event in its proper class or its identity niche. The ultimate criterion is the pragmatic proof—does it work out according to prediction? To the extent that it does, it is true. The veridical evidence of my mortality can be obtained by committing suicide or by living until I die. Proof of immortality can be established by living forever. This kind of validation can be very drastic and even impossible. In such cases the test of consistency is applicable even though it is less reliable. Do I, as I approach the critical age, manifest the usual qualities of mental, emotional, and physical deterioration of my class? Do my age peers, one after the other, give systematic proof of their mortality? Have the doctors given me up and have my family been summoned to my death bed?

Consensus of opinion is another test and is often applied in everyday life. Do all the people of the class with which I identify myself think that I shall

die? When there is difference of opinion, what does the majority think? The reliability of this test is very uncertain. History is replete with examples in which public opinion was given the lie by the march of events.

Lastly comes the test of affective congruence. That feeling in the heart that such and such must be the case is unreliable to the point of giving credence to the irrational, the illogical, and the superstitious. At the level of normal functioning it permits the acceptance of such unknowable absolutes as God, heaven, hell, Karma, and resurrection. In its pathological form affective congruence gives validity to the world of the deluded paranoid and the hallucinated schizophrenic. Autistic thinking tolerates beliefs in the face of facts to the contrary.

By the conscientious and consistent application of the principles of logical thinking and the more rigorous tests of validity man can increase his problem-solving power very considerably. However, deliberate, analytical, or logical thinking as apart from synthetic, comprehensive, or creative thinking, does not bring out the creative talent. Deliberate thinking involves the critical separation of each element in a system and the discovery of relationships. It can accomplish optimum refinement and improvement in thinking but, strictly speaking, cannot create anything. Yet, paradoxical as it may seem, the creative thinker is sterile without the help of the common tools of mind. His powers of observation, reflection, remembering, reasoning, and judgment enable him to collect data; increase his storehouse of knowledge; gather from memory the facts he needs; evaluate them for his purpose; select those that are of use and reject the rest; organize his selections in a systematic manner; make deductions; and,

finally, determine experimentally the probable validity of his conclusions. These mental tools are the great stand-by of all thinking and have to be used again and again, even in the advanced stages of the creative process. Their employment is extensive and arduous enough to repel many from achievement. Without the systematic use of these tools the problem cannot be defined and the right questions cannot be asked. They are the only faculties under conscious control, and without their exhaustive use the creator does not qualify for inspiration and illumination.

A second required discipline of creative thinking is the development of sensibility to dissatisfaction or sensitivity to irritants. The creator is by nature a restless spirit, often characterized by extreme dissatisfaction with the established order. Without a problem or thorn in the flesh the mental faculties will not operate to capacity. Nor can the thinker command their services unless he learns to generate interest; prevent it from straying to other projects; and regain it when lost. The creative process is a severe task-master, and sustained effort is impossible without compelling motivation.

The free play of the imagination initiates the creative process. The imagination is the mental tool that brings images into consciousness; but it does more than that. It enables human beings to do novel or original thinking by extending their experiences beyond the limits of sensory perception and physical possibility; by linking the rational with the irrational, fantasy with fact; by weaving old ideas into novel combinations and new concepts; and by supplying the basis of reality to our mental content. Our reveries, dreams, hallucinations, and our schizophrenic and hypnotic experiences are real to us. The imagination

takes over where deliberate thinking leaves off. It is independent of will and thus constitutes one of the major problems of creative thinking. Nothing is more exasperating than to settle down to creative work and then find that the imagination has pressing business elsewhere. Most people, after a number of fruitless efforts to keep their mind on their work, become convinced that they are in the wrong mood and give up any further attempts.

The imagination is prohibited from playing a part in deliberate thinking because it cannot be permitted to alter any of the data in the logical system. Yet, it is only by the deliberate and persistent use of the common tools of mind that interest is generated and the imagination is coaxed into activity; hence the importance of a fixed schedule of work, the maintenance of the working mood, and the exercise of perserverance in the face of dull and monotonous tasks. The common tools of mind are the dry sticks which the creator laboriously rubs together to generate heat and so kindle the flame of the creative imagination. Frequently it is necessary to trick the imagination into operation by dropping the main project temporarily and working on interesting side issues or sub-topics. H. G. Wells warmed up his imagination by telling himself that he was not writing a novel but merely sketching interesting characters in order to observe them in action.

Sometimes the mind is suddenly thrown into a high degree of creative activity with no effort on the part of the thinker and often with reference to material he never thought of before. This kind of thinking is called inspirational thinking. Many outstanding achievements in creation have been due to inspiration. By a not uncommon accident, a bacterial culture plate

of Alexander Fleming became contaminated with a blue-green mold. This cue led to the discovery of penicillin. Inspiration is always unexpected. It invariably arouses intense interest, sets the imagination racing, enhances the working mood, and makes associative thinking exceptionally fertile. The inspired worker drops everything and devotes himself completely to the development of his new conception. In a way inspiration becomes the creator's fate. It forces new combinations of ideas, sometimes of the greatest value, on his mind, and compels the trend of his psychic processes. Henri Poincare observed ideas rising in crowds, felt them collide until pairs interlocked making stable combinations. In this sense it would be true to say that the inventive process creates the inventor.

Inspiration is spontaneous and seemingly beyond conscious control. But it is, nevertheless, within the reach of every mind, and its occurrence can be facilitated by creating the right condition for its emergence. Notable creations befall only those whose minds are stored with ideas so well integrated that they are ready to crystallize into some concrete arrangements in response to a particular line of thought or the right stimulus. Others, less adequately prepared, can be exposed to the same stimulus without the slightest effect.

There are several mental pitfalls associated with inspiration which have trapped many a creative thinker. In the first place the inventor may not define his problem clearly enough. The information acquired through inspiration is determined by the mental set of the creator and this, in turn, by the process of deliberate thinking. This fact cannot be stressed often enough. We under-estimate the labor of invention by the appearance of the finished product. The creator must

tap the full potentials of his human development and then take a step beyond. A great deal of work is necessary to equip and activate the mind for the spontaneous part of invention. This must be done consciously and with an effort of will. Mastering accumulated knowledge; gathering new facts; observing; exploring; experimenting; developing technique and skill, sensitivity, and discriminating power, are essential qualifications for inspiration.

The role played by the unconscious in producing inspirational insight constitutes the second pitfall to the creative thinker. Consciousness is dominated by a system and, therefore, creation by a process of purely conscious calculation never occurs. The formalist has no chance of creating anything. Any new movement of the psychic life can find its freedom only outside consciousness or at least in some dissociation from it. It is only on the fringes of consciousness that freedom of thought is attainable. This casting loose from the ties of security provided by consciousness requires both courage and understanding.

The unconscious is the storehouse of the incalculable multitude of our experiences. It is a great psychic reservoir that is never static. Ideas, controlled by the laws of association, attract and repel each other; they combine and merge into new patterns; memories change and new concepts are formed. Any new experience, according to its nature and power, alters the whole existing mental content. All these operations take place without the knowledge of the thinker. No wonder that the image most often chosen for our deeper psychic life is the sea at night.

The creator, by concentration and deliberate thinking, plants a set, an ideo-motor mechanism, or a living dynamism in mental energy where it functions autono-

mously. It has at its command the common mental tools operative in deliberate thinking, the storehouse of unconscious ideas, and the use of the senses on a subliminal level. In conjunction with these forces the ideo-motor mechanism or set becomes an apperceptive mass. It attracts associative and relevant material, infers, evaluates and deduces, and with conscious refinement becomes a criterion or touchstone of the correct solution to the problem. In this sense we know the solution of our problem unconsciously before we know it consciously. When the apperceptive mass approaches the correct solution, it becomes sensitive to relevant material; it directs the organs of perception to appropriate stimuli; and it projects into consciousness the fruitful hypotheses which are the inspirational content. To accept this content consciously as authentic requires an act of self-surrender or an act of faith that is not always easy to achieve.

The complex processes of action and interaction between conscious, unconscious, and supra-conscious operations is the main reason for the misunderstanding, confusion, and mystery so often associated with inspiration as a psychological phenomenon. The overall creative process is probably under superconscious rather than unconscious control. The interplay between infra-rational, rational, and supra-rational thinking; the relation between problem definition, motivational set, and the relevancy of material supplied by the racing imagination; the process of conscious and unconscious inference and its relation to inspirational insight; the subjective qualities of reality and beauty manifest in art. These and other activities in creative thinking are obviously beyond the scope of conscious or unconscious control. The fruitful and far-reaching hypotheses characteristic of great thinkers are the

products of supra-conscious control and inference; and these operations are as "unconscious" to consciousness as the working of the unconscious itself.

Failure to recognize inspirational content and deal with it properly has been the undoing of many a creative scientist. There are only two important stages in which the creative process is predominantly conscious and controlled — in deliberate thinking and in the work of verification. The introduction of a new element into the intellectual universe works from the unconscious to consciousness. The creative end is never in full sight at the beginning. It only becomes clear and definite when the creative process is completed. As a result, the inspirational content seems to bear no relation to the logical conclusions arrived at in the preliminary process of deliberate thinking. Moreover, the inspirational hunches and hypotheses are at best vague and ill-defined. Sometimes they seem trivial to the pedantic and literally conscious mind. At this stage the creator must hand himself over unconditionally to the disproportionate and sometimes inexplicable emotional excitement that the inspirational content evokes, and he must open his conscious mind to the stir of the organized riches of his superconsciousness. He must seize even the trivia of inspirational insight, hold them with insistence, let them agitate his mind when and as they may, making their own development and *shaping and growing insight consciously and rationally*. Lastly, the inspirational promptings no matter how meager, disorderly, fragmentary or convincing, must be accepted and subjected to experimental verification.

Sometimes the solution of a problem lies beyond the scope of deliberate thinking, the stretch of imagination, or the reach of inspiration. When these faculties have been tried again and again and have become ex-

hausted, the experienced thinker relaxes and hands his problem over to forces which lie beyond his conscious control or knowledge. Then the problem and the accumulated findings as an apperceptive mass drops deeply into the well of cerebration. The more an idea has to offer, the further it disappears from consciousness and the longer is the period of pregnancy and gestation that follows. Any effort to hasten the process or shorten the period has a negative and even a damaging effect. Invention under these circumstances is only possible when the inventor recognizes and accepts the limitations of his own creative powers and willingly submits the problem to some greater authority than himself. He has primed the pump to his best ability; the rise of the water is an act of grace that lies beyond his control. Under these circumstances the human mind is quickened by the wider perspective and the greater power of illumination. Some deeper or higher faculty of the human spirit pierces the inner meaning and significance of the problem. Then, when the mind is relaxed and free from the strain and tension of thinking of any kind, the solution comes of its own accord. James Watts tried to prevent the loss of heat and reduce the fuel consumption of the Newcomen steam engine. For two years he struggled with the problem without success. Then on a Sunday afternoon while he was taking a walk the solution came to him in all its details. Hadamard and Poincare testified to the appearance in idle moments of complete solutions to mathematical problems long sought for. These experiences are not uncommon in the arts and sciences, but they probably reach their highest form in the creative thinker as mystic and philosopher. What man sees as a confused reflection on the conscious level, or glimpses vaguely

on the inspirational level, he experiences face to face as a reality on the superconscious plane.

Illumination seems to come from some mystical source beyond the realm of consciousness. But the human spirit is embedded in the mystical, and illumination in this sense is a normal and natural function within the upper reaches of the human soul. The greatest creative thinkers exercised their mental faculties until these were completely exhausted, until their will was reduced to impotence and their conscious conceit was annihilated. Then, after the mental storm came the calm, and in that silence they were instructed and informed of the greater truth.

There is still another aspect of creative thinking to be considered before the inventor is fully equipped for his task. During the creative process the creator experiences a variety of mental and emotional states: indifference to the project in the beginning; sudden acquisition of interest; complete absorption in his work; annoyance when stopped by an unforeseen problem; a surging chaos of the unexpressed; muddled suspense and indecision; weariness with overwork and loss of faith with lack of progress; exasperation with defeat; elation and preoccupation with inspiration; ecstasy and a feeling of omnipotence with illumination. Each and all of these mental and emotional phases may be a source of distress to the creator, become a pitfall on the creative path, or disqualify the thinker for human consumption. These are the birthpangs of our mental children and the growing pains of self-actualization. Genius is akin to insanity, and the creative thinker must learn to exercise a watchful control over his moods and emotions or his creative energy will be dissipated in needless friction with himself and his fel-

low men and will ultimately disappear into the quicksands of irrational thinking.

These then are the basic principles involved in the process of creative thinking. The immediate and most important problem is how to translate them into productive creativity in the factory, the firm, education, and in the regimented life of organization man. The primary function of any organization is leadership, whether it be in selling, producing, or in cultivating and liberating creativity. In industry, where there is a desperate need for new ideas, management must accept responsibility for the crippled state of productive thinking and for its rehabilitation. A training program for those who are anxious to acquire a knowledge of the principles of creative thinking and their practical application seems to be called for. But far more urgent is the responsibility to provide an atmosphere favorable to the birth and development of ideas. The difficulty experienced in liberating the creative potential in industry lies in the radically different values which obtain between management and research, between the assembly line and the laboratory. Management must get results. These, in turn, are measured by increased sales, greater profits, higher wages, and more benefits. To achieve these ends most efficiently and economically industry and business have been organized into a hierarchy of supervising levels, interlaced and cemented by the necessity for meeting deadlines, punching time cards, submitting progress reports, facilitating routine intercommunication and, generally speaking, by codes, rules, and regulations which are as rigid for human beings and sometimes as static as those which control the machine itself. As a matter of fact, the highest aspiration of management is to create an efficient industrial machine. These condi-

tions, however necessary they may be for the assembly line, constitute in essence the antithesis of creativity. The situation is aggravated by the fact that the creative thinker by temperament and disposition is a problem child in any social setting, let alone in the highly regimented atmosphere of organized industry.

To resolve the conflicting interests between management and the creative scientist necessitates a reorientation of attitude, a re-thinking of the situation within a different frame of reference, and the evolution of a new synthesis that more fully satisfies the respective needs of the industrial components. Creativity is the activating principle and the prime function of all life. The order that exists in the living universe does so solely for the purpose of facilitating and promoting growth and development. Unless industry falls into line with the general pattern of life, it will become stagnant and stereotyped. Creativity is not an adjunct to industry. It is the very core and mainspring of its being and the life-blood of the production line.

The first obligation of management is to provide and maintain a healthy climate for the creative thinker, irrespective of the unfortunate characteristics of the creative temperament and the liabilities these constitute to the assembly line. A permissive atmosphere must be established to ensure the safety and freedom of the creative thinker. He cannot work to stringent deadlines. He has to be accepted as an individual of unconditional worth in his own right. His status, remuneration, and promotion should not be determined by his position on the managerial ladder. He should be evaluated in terms of the creative process and his level of achievement. Above all, management should develop a sympathetic understanding of the needs of creativity. It is only in such a climate that a creative

worker can find the freedom to think, to feel, and to be whatever is most inward within himself; and that will foster the playful openness and the spontaneous juggling of precepts, concepts, and meanings so essential to the creative process.

This attitude of friendly encouragement does not mean that the problem child should become the pampered child of industry. Often the creative thinker is a pseudo-creator, who has all the symptoms of genius but with not much else to show for it. Often the creator is an intellectual snob who resents ideas and suggestions from any quarter. Sometimes he is unnecessarily reluctant to conform to regulations. Yet, in his own methods he may be disorganized, jump to hasty conclusions, avoid the hard work entailed in the creative process and the tediousness of basic experiments. Not infrequently he has a strong proclivity to procrastinate and neglect assignments, notwithstanding the legitimate needs of the industrial organization. The narcissist and the prima donna may have a place in the artist colony, but they are totally unacceptable and intolerable in an industrial setting. If the creative scientist demands the freedom to create within the exigencies of industry, he must pay the price for that freedom.

It must be clear by now that the creative process, rewarding as it is, is no mean task. It must be equally evident that the reorientation and readjustment necessary to liberate the creative potential in industry will make terrific demands on management. These challenging and far-reaching changes could not be justified if it were not that industry stands to benefit considerably by them and that its very survival is dependent on their eventuation.

The object of human existence is to grow and to

develop as individuals, organizations, and societies. To this end man has been endowed with energy and the creative urge. But biological energy, to serve the purpose of evolutionary development, is ambivalent. If it is not used positively, it functions negatively; if it does not build, it destroys; if it does not promote life, it accelerates death. Man's work should not only sustain him but also facilitate his growth and development. Industry and business as well as the body politic often neglect and even ignore the creative aspect of man's being. Mass production and industrial organization have divorced the creator from the worker and have robbed man of his birthright. Here lies both the cause and the origin of the dissatisfactions, the feelings of inadequacy, the absence of professional pride in tasks well accomplished, the antagonism against ownership, and the destructive aggressiveness against management. Industrial unrest is mass rebellion against the sterilization of personality that results from work for work's sake.

What has been said of industry in particular applies to society as a whole and perhaps more directly and more significantly to education as one of its principal institutions. The main concern of mass education is to deliver a standardized product that will fit snugly and smoothly into the social texture. The process of teaching itself is stifled and sterilized by methods, procedures, principles, and the whole gamut of skills and contrivances that stereotype and starch spontaneity into rigidity. Sometimes it seems as if education has virtually lost sight of the new man and the new woman it is called upon to lead forth out of the old—men and women fertilized by the creative potentialities that will actualize the new society. The dogmatic and bigoted teachings of organized religion add mate-

rially to the deadening effect of lay education. When rigor mortis besets the vital organs of society, the arrested development of organization man cannot be far behind.

By bread alone man shall not live is an injunction that applies not only to the individual, but to every aspect of society that concerns him. The total self-interest of all mankind calls for a more general effort to foster creativity. Many a highly developed civilization has died for the lack of it. Our culture and its handmaiden, formal education, have become straight jackets, and the decay of individualism is the price we are paying. Already mechanization, routinization and standardization have laid their dead hands on the wheels of the political, economic, and industrial machine. Already the social growth of man has slowed down and is threatening to stagnate in the planned and sterilized society of the communist human ant heap.

CHAPTER XXIII

THE PATH OF COMMUNION

Communion is a psychological process in which the communicant identifies himself mentally and emotionally with some form of existence external to himself. In so doing he reinforces his own being by introjecting the qualities of the external object. As a spiritual exercise it requires mental and emotional discipline on a level high enough to enable the communicant to keep out of his mind all thoughts of anger and fear in relation to the object with which he is having fellowship, and to school himself rigidly to think and to feel nothing but good will toward it.

The most pronounced feature of this psychological technique, is the cultivation through concentration of a sense of belonging to or being part of the external object. To give the communicant a point of contact it is helpful to keep in mind that man is physically and biologically earth, water, air, fire, reptile and mammal, as well as man. Psychologically he has all these characteristics and qualities registered in his mental and emotional make-up.

Probably the most difficult feature of communion is to induce mental positiveness that whatever the communicant is holding converse with has reciprocal feelings toward him. This attitude of mind amounts to an acceptance of responsibility by the agent for the psychological condition of the object of fellowship. Moreover, he has to maintain this attitude of mind no matter how indifferent, insulting, or threatening the

reaction of the being that he is communing with may be.

The reason why communion facilitates the inflow of spiritual energy and sometimes leads to superconscious contact is two fold; First, spiritual life does not mean killing or starving anything in us. On the contrary it means *fulfillment and greater satisfaction, and life more abundantly on all levels of existence.* Every human being at the time of birth has an individual self which remains with him throughout life. This theme song of personality is more a matter of disposition and temperament than of particular traits and in itself cannot account for the richness and fullness of personality structure. With time many other selves are woven into the initial self to broaden and deepen it and develop the mature personality. Everybody has a family, social, racial, and a national self. Having a certain religion, going to a particular college, or associating with a particular group stamps the individual with the characteristics of the group or the institution. These social selves like the biological and physical selves can only be fulfilled objectively in the same manner by which they came about subjectively, namely, by a process of emotional and mental identification with the group and the *consequent introjection of their respective qualities.*

A second reason why communion is a means of superconscious contact is because it fulfills the spiritual laws of harmony and higher control. By using his mind to commune with the outside world the communicant controls his emotional reactions and harmonizes the various aspects of his nature with their external counterparts. Thus he brings about concord between himself and them as well as between their different aspects within his own being. It is in this

spiritual wholeness and harmony of personality that the lion in man can lie down with the lamb and both eat grass.

Since spiritual fellowship, like all forms of super-conscious development, is essentially an act of application and concentration in contrast to mere belief, faith, or sentiment, it is necessary to bear in mind that communion is an exceedingly difficult practice and that it could be very dangerous if the communicant does not have full control over his mental, nervous, and emotional forces. It would be folly to commune with anything in the early stages of development that is not wholly innocuous. The ideal, of course, is to cover the whole range of existence from earth through vegetable, reptile, and mammal. To do this, however, would require an extremely high level of development. The average human being must go slowly and carefully if he wishes to make steady progress. It takes years of strenuous application before he is ready to commune with anything that could be injurious to his mind and body, or of which there is fear and distrust. Once he has absolute faith in and immutable good will toward the world external to himself nothing can harm him.

After adequate practice in communing with nature the spiritual aspirant will be able to make a beginning with innocuous animals. Gradually he will develop the necessary control to commune with less likeable and more dangerous animals. Perhaps the most difficult beings to commune with are our fellowmen. Yet they are the most important because they are our equals, and through them we converse with the greater part of the universe. Moreover, from a practical point of view communion with them is essential, seeing that we have to live with them. The main barrier between us

and our fellow beings is egotism and self conceit. We know that we are more than the tree and therefore it does not constitute a threat to our individualism. But, by way of compensating for the prevalent feeling of inadequacy we are strongly inclined to feel that we are unique and superior in relation to our kind, and we are very jealous of this distinction. This whole situation is succinctly demonstrated in the stupid and brutal statement that the more one knows of man the better one likes one's dog. To overcome this barrier that divides man from man it is very useful for the communicant to start out with a clear realization of the fact that whatever defects and weaknesses other people have, he has.

There is no saying how far the influence of the communicant can reach in the external world. In accordance with the lives and teachings of the great masters, the range of power to influence the environment depends entirely on the level of perfection of the psychological mechanism of communion. In it is this fact which forces the spiritual aspirant to accept responsibility for himself in every conceivable sense of the word, and for the whole world besides.

CHAPTER XXIV

IN SEARCH OF SUPERCONSCIOUS CONTACT

It has been said that the kinddom of God is in man; that the paths which lead from man's natural self to his spiritual self are within him. It has been said: "Ask and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." What in psychological terms does this asking, seeking, and knocking amount to? How can we find the paths within us that lead to our greater selves? Man is endowed with reason. In observing himself and his problems the least discerning if not blinded by self conceit, must come to the conclusion that the brick and mortar of human kind is incapable of standing the strain of our complex social political, and economic structure. We are faced by problems on a global scale which we have not been able as yet to solve on the domestic level. The men at the helm are as enlightened as anybody; their intentions and integrity measure up to the best. But, they are too small of stature to cope with themselves or the environment about them. Where then shall men look for help? Many mystics have successfully pursued the path of seeking. The pace of modern life does not allow time for the layman to achieve the same levels as the mystic. Yet, a few minutes of concentrated daily effort may bring remarkable results.

To facilitate the process the seeker should choose a time when he is fresh and as free from worry as possible and a place where he can be assured of relative

privacy. He should exclude as much light and noise as possible and use his conscious mind to relax and to breath calmly. Then with eyes closed, he should look through his forehead concentrating on the images that present themselves spontaneously to his mind's eye.

With time and experience the seeker learns to discriminate between the various types of imagery that present themselves in these exercises. He may start off with positive or negative after-images followed perhaps by associative imagery. His mind may wander to reminiscences or to wishful thinking. Or dropping off to sleep he may have hynagogic images. None of these are of any value to the search itself. However, if the seeker sets his mind to it and concentrates on whatever presents itself, he is bound sooner or later to see free or spontaneous imagery. These seem to follow a general developmental pattern. While in the early stages they may resemble sensory images, they cannot in whole or in part be traced to past experiences. The first phase of the search can easily be described in everyday terminology but as it progresses the seeker finds it impossible to use concepts which are intelligible to any but the initiated. Some of these experiences are frightening. Others are ecstatic. But, they always have cathartic value and bring about radical changes in personality structure.

This author conducted an experiment on spontaneous imagery lasting over a period of more than seven years. A total of 330 subjects submitted from 5 to 20 protocols on what they had seen. These protocols were scored for the images observed and the items were classified. Less than 30% of the subjects got further than the first phase of the series. Only three completed all three phases.

In the initial stages images presented themselves

which cover just about the whole gamut of sensory experiences. Certain items, however, occur frequently and reliably enough to constitute a regular, developmental sequence: a black field changing into cortical grey; moving dots and circles; geometrical designs; brilliant flashes of highly saturated color; landscapes increasing in size and perspective; mountain ranges covered with snow or forests; waterfalls and lakes mirroring the surrounding trees; beautiful old cities, peacefully settled on the green slopes of high mountains, with the inhabitants dressed in gay colors, laughing, singing, and playing in the slanting rays of the setting sun. Somewhere along the path the seeker begins to fly through space mentally. Suddenly he approaches an ever receding opening streaming light and energy at him. Finally he enters a rapidly narrowing tunnel at meteoric speed and is faced by an exit in the distance the size of a needle point. The terror that ensues usually terminates the first phase of the search. The experimental subjects report that their experiences have a cathartic effect and when practiced persistently generate a sense of inner strength and significance which enables them to cope more successfully with their everyday lives. Certain episodes have specific effects. The colors give a feeling of freedom and well being; the aperture in space, and the light streaming through it, provided self-confidence and vitality; the tunnel experience reduced anxiety and tension.

The tunnel incident is culminating at first. The fear diminishes with repeated experiences, and the seeker is able to proceed with the exercise. Now another world presents itself. Once again landscapes appear but they are different and much further removed from sensory experiences. The scenes are panoramic with those in the distance as clear and detailed as those

close by. It is a land of gently undulating hills, sparsely dotted with trees; grassy plains softly caressed by warm breezes and intersected by still flowing brooks and rivers. There is no human or animal life whatever, and the whole landscape, including the sky flecked with cloudlets, is enveloped in a misty tint of mauve. The general impression is one of stillness, peace and harmony.

This second phase is sooner or later abruptly terminated by another distressing experience. The seeker is precipitated into a world of stupendous forces in chaotic, senseless conflict which is difficult to describe. What seems like water, dark and murky, heavy as mercury, is swept into waves literally mountain high. These cosmic disturbances are partly caused by internal convulsions, partly by screeching tornadoes of terrific velocity. The total terrifying scene is surrounded by a swirling mass of heavy mist, reflecting enough light to save the pervading gloom from total darkness. In the power of these forces and in the midst of elements with the specific gravity of lead, the subject is more helpless than a feather in a hurricane. Yet, instead of fear, he develops an irresistible wish to die. The seeker realizes that he is the only living being in a cosmos without life, meaning, purpose, or God. His humiliation is complete when he finds that he is powerless to take his own life.

Here again the subjects felt sure that the repetition of this distressing scene had a profound effect on their personalities. In reaction to the loneliness and the rejection experienced they became less egotistical, more socially minded, and acquired a feeling of fellowship and of unity with the universe.

In the final stages of the cosmic experience all the forces in the inferno suddenly become aware of the

seeker's presence, turn on him furiously, and hurl him out. He now has a sense of being dead, but with enhanced consciousness. As these experiences progress they are increasingly more difficult to describe. In the third and last phase they definitely escape the vocabulary applied to sensory life. The following is a rough approximation to the actual experiences: The third phase consists of a world of light, of diffused shades and colors, ranging from a bright silver, through a rich gold, to a deep russet brown. This light gives shape, form and substance to the beings, animate and inanimate, that inhabit it. The light is so brilliant that it would blind the seeker if he were to look at it with the naked eye. Yet to the inner eye it is comforting and reassuring because in some strange way it seems interchangeable with enlightenment. In this world space is here and time is now. Beings exist in meaning only. They are in the same spot at the same time. Yet they preserve complete individuality. Everything passes on the left of the observer and gives an impression of peace, dignity, and significance that is extremely beautiful.

On very rare occasions this phase culminates in a contemplation of the beatitudes. In this seemingly fourth dimensional world the seeker finds himself unexpectedly in a presence so still, so quiet, and so significant that it forces his attention to the exclusion of everything else. This presence is the living embodiment of love, good will, harmony, wisdom, and eternal life. Its most outstanding quality is the combination of infinite strength and infinite gentleness. In contemplation of and in identification with this sublime presence the seeker goes into a state of ecstasy. Sometimes the mass experience occurs in the presence of a particular figure, draped in a grey silken cloth and

emanating an opal light, whom the seeker recognizes as his greater self. This experience is so dynamic that the subject undergoes a temporary transmutation of personality in terms of the spiritual qualities with which he has been in communion. Needless to say, this experience is in the tradition of the mystics and it has a profoundly orientating effect on the attitudes and the sense of values of the observer.

Now what do these experiences amount to in the cold searching light of the scientific method? There are many instances on record of experiences of a similar if not of an identical nature, brought about in similar but also in different ways and circumstances. That they are real, nobody who has had them will doubt. The testimony on that point is unanimous. In natural life there is no experience that can be compared with them in significance and as a reality. Psychologists and scientists, with notable exceptions, have tried to explain these phenomena in terms of hallucinations, delusions, suggestion, self-hypnotism, trance, the influence of drugs, or generally speaking, as fabrications of unconscious, subconscious, and subliminally conscious states of mind. The writer disagrees. A super-conscious experience is not only different from these subjective conditions of mind, but it is the very opposite in every respect. During the search and at the consummation the spiritual aspirant knows that he is more objectively conscious than he has even been before. When he comes out of the experience, and forever afterwards he knows that he has reached a far higher level of consciousness and intellectual insight than what usually obtains on the mental plane.

Moreover, the whole act is objective. While he is in the search and in the superconscious state, he observes, compares, deduces and concludes with a single-

ness of mind that almost never obtains on the natural plane of life, and he comes out of the experience when he determines to do so or when a consummation has been reached. We know that the unconscious contains infantile repressions of sex, aggressiveness, acquisitiveness and various other appetites or needs. It is the storehouse of the racial experiences, dynamic forces constantly prompting man to conform to their primitive and uncivilized nature. It is a conglomeration of complexes, instincts, symbols, myths and primitive drives, all fighting for supremacy. We know how these hidden drives manifest in hallucinations, delusions, dreams, trances, hypnotism, suggestion, the group mind, and in various other forms of lesser consciousness. It would be highly unscientific to interpret these and similar manifestations of the unconscious in terms of experiences such as the objective contemplation of the beatitudes and the transfiguration of personality.

Furthermore, we know to our cost how tenaciously the unconscious holds on to the drives and to the fundamental forces of its being how when they are disapproved of by the social codes and the super-ego, they submerge and find indirect ways of manifestation. We know how these insidious and subversive manifestations constitute the ills and evils of civilization and how seriously they threaten the very existence of man. Now, here we have an experience, brought about under certain specific qualifications and conditions which are reckoned to produce a particular result. These experiences, as all the initiates have testified without exception, eventually liberates the seeker from fear of insecurity, from cowardice, aggressiveness, anger, acquisitiveness, egotism, temptation, the feeling of insignificance, the superiority complex, greed, avarice,

lust and the host of ills and evils which have been the enemies of man since first civilization began. The liberation achieved is directly in proportion to the level of development reached. When he disqualifies, the spiritual aspirant becomes the prey of these forces once more, and the fall is more disastrous than the natural state. All these facts are in strict accordance with the laws which govern the inter-relationship of different types of energy and the nature of development.

For some time we were under the impression that the above experiment was a pioneering effort in spontaneous imagery. Recently we discovered that the esoteric societies of old were well acquainted with its use as a technique of superconscious development. They gave an ingenious interpretation of its nature and its underlying principles which are not far removed from the theories of Rank and Jung and which may, therefore, be of interest to creative and analytical psychotherapy.

According to these esoteric scientists imagery is a symbolical projection of the path back to the beginning of life. The first phase retraces experiences in composite form in the reverse order of occurrence—from present associative memories to the wondrous days of childhood. Then comes the frightening tunnel episode and the consequent liberation from the anxieties of the birth trauma. In the second phase the seeker returns to the ideal environment of prenatal existence. The material prison house of the human spirit and the self-conceit of the frustrated ego are demolished in the cataclysmic cosmic experience. Finally the soul, liberated from the properties of matter and the limitations of space and time merges with its spiritual self in mystical union.

The search for the greater self offers an opportu-

ity to discuss the nature and the deeper significance of the technique of seeking in particular and the paths to the superconscious in general. Embedded in the biological scheme of things there seems to be a blueprint that indicates the goal of life as well as the paths that lead to it. Higher development is a process of growth or a creative process and spontaneity is the dynamism which finds the path and achieves the greater self. In psychological terminology spontaneity may be defined as a mental orientation toward the goal and a concentration on what presents itself in consciousness thus allowing the pattern to unfold and structure itself into the emergent or greater self.

Emergence, rebirth, or the transfiguration of personality is a creative act. Psychology defines personality as the result of interaction between heredity and environment in which the latter allows the fulfillment of the first and no more. In this sense a sow's ear can be polished but never becomes a silken purse. However, when spontaneity is brought into play, personality is a function of heredity, environment, and spontaneity; and natural man, breaking the invidious bars of both heredity and environment, becomes spiritual man.

CHAPTER XXV

TRANSMUTATION THROUGH LOVE

The various paths, qualifications, and special techniques leading to the greater self which have been dealt with thus far will find response and understanding in comparatively few. The vast majority of people *are either openly scornful of these approaches, or they frankly confess that they do not understand them.* And any effort on their part to apply them has met with little or no success.

To the ill-equipped, some of the exercises might prove dangerous. In the direct search for superconscious contact through concentration, which is perhaps *the most immediate approach to the spiritual self, unqualified and inexperienced aspirants have been known to throw themselves into trance and even into cataleptic fits.* This special exercise requires powers of mental control which come to few people naturally. The way of communion is obviously dangerous even to the best qualified and the most experienced communicant if he does not exercise proper control and discretion. The path of meditation not infrequently leads to the revelation of such dynamic truths as have proved too explosive or too indigestible for the mentally undisciplined, and for that reason have been the cause of serious emotional disturbances and even of mental impairment.

On the other hand, there is no need for foolhardiness in this matter. Actually *one of the necessary qualifications for the attainment of superconsciousness*

itself is the ability to exercise prudence and discretion. The seeker needs to have the courage of a lion, the gentleness of a dove, the subtlety of the snake, and the wisdom of Socrates if he wishes to negotiate the many obstacles in the path of higher development. It is only common sense to follow the path for which one has a natural bent and then proceed carefully and cautiously. By so doing the spiritual aspirant will gain the strength and experience to tackle the other exercises. Ultimately he will need to practice them all. Because, taken together, they constitute the practical means by which spiritual qualities may be applied to everyday life, and the practical application of spiritual laws is essential if there is to be any progressive superconscious development.

The only alternative to these various paths, qualifications, and special techniques is the universal and all comprehensive path of love. It is the one path of which no one can plead ignorance, because everyone has experienced it, and it is the one spiritual exercise for which everybody is naturally qualified. Love is the biological bridge that spans the gulf between the physical and mental on the one side, and the spiritual and superconscious on the other. It is the emotional channel that tunnels from the physical through the mental into the spiritual. No normal person is afraid of it or needs to be. Everybody is better and richer for having experienced it. Most people are naturally willing to pay the price for it, whether it be in the form of mental anguish, social ostracism, economic enslavement, domestic bondage, or the supreme sacrifice on behalf of the beloved.

Love is an adequate substitute for all the spiritual exercises taken together because it is the essence of spiritual energy. Anyone who has had the least con-

tact with the superconscious readily recognizes this fact. There is not a single spiritual quality that is not a constituent factor of love. To live a life of love, therefore, is to live a spiritual life. As a matter of fact, it is highly improbable whether spiritual laws can be applied to practical life unless it be through the strength and transforming power of love. For the same reason a society based on love must be a spiritual society.

Anyone who has loved at his best has had actual contact with spiritual energy to a major or minor extent, depending on the degree of development achieved at the time of the experience. Poets, novelists, dramatists, teachers, philosophers, and seers have again and again extolled the spiritual qualities of love. Tennyson gives testimony to the exalting and transforming power of love in King Arthur's reproach to the fallen Guinevere:

"..... for indeed I know
Of no more subtle master under heaven
Than is the maiden passion for a maid.
Not only to keep the base down in man,
But teach high thoughts, and amiable words
And courtliness, and the desire of fame
And love of truth, and all that makes a man."

Burns affirms the ecstatic aspect of love in "The Cotter's Saturday Night":

"I've paced much this weary, mortal round
And sage experience bids me to thus declare:—
'If Heaven a draught of heavenly pleasure spare,
One cordial in this melancholy vale,
'Tis then a youthful, loving, modest pair,

In other's arms, breathe out the tender tale
 Beneath the milk-white thorn that scents the
 ev'ning gale.' "

Carlyle, with perhaps even deeper insight, writes in "Sartor Resartus":

"If in youth the universe is majestically unveiling and everywhere Heaven revealing itself on Earth, nowhere to the young man does this Heaven on Earth so immediately reveal itself as in the young maiden. Strangely enough, in this strange world of ours, it has been so appointed."

These are but a few excerpts from the vast field of literature on the subject of love. Everyone knows what these and similar passages mean, for the simple reason that it has been given to the meanest and lowliest of men, once in his lifetime at least, to fall in love and get a momentary glimpse into the kingdom of heaven.

The kind of love that leads to spiritual contact, or rather that is in fact spiritual in nature and manifests all the spiritual qualities in practice, is not that abstract thing that is so far removed from the emotions, that is so much talked and preached about but so seldom felt in the heart. There are some feelings, attitudes of mind and forms of behavior that are generally called love, that may be many things, but certainly are not spiritual love. Abstract concepts such as love of God, love of Christ, love of humanity, love of truth and justice, sometimes drop glibly from the lips and sound very plausible, but unless they partake of the qualities of love as experienced by husband for wife, mother for child, man for his brother, they are no

more than apologies and rationalizations. Companionship, friendship, neighborliness, and similar commendable forms of human relationships dwell on the natural plane and they are worthy of man as such. They manifest even more fully and nobly as by-products of spiritual love but they can never substitute for it.

Spiritual love is that warm, intimate, and spontaneous communion that takes place between a mother and her new-born child, or between a man and a woman when they fall in love and become aware of their feelings for each other. Or when the two-in-one, wrapt in mutual love, contemplate the evening sunset and the falling dusk about them, and like the dying day, beautiful and immortal in death, rise on their dead selves to glimpse the morning of eternal life.

It is that practical, creative, romantic experience that lifts man out of the natural plane of life and momentarily transforms him.

When natural love blossoms into spiritual passion man experiences and manifests in a minor way all the spiritual qualities which are so strikingly and forcefully revealed in superconscious contact brought about by objective and purposive qualification. The emancipative effort of such natural contact is marked although not very lasting. When a man loves like that he cannot be afraid of, neither can he be angry with his beloved. He does not try to make himself secure against her. On the contrary, he puts his life and property on the altar of love and is honored and pleased if his offering is accepted. His goodwill towards her is absolute. Anything that adds to her welfare is a source of joy and to him and anything that mars her happiness moves him to compassion.

This kind of love transforms the lover, the beloved,

and the whole world about them into something more beautiful and significant than what exists on the natural plane of experience. In the strength of this love a man's instinctive drives, his temptations, and his weaknesses fall away from him, and he becomes vital, healthy, hopeful, radiant, and youthful. It is in the transforming power of this love that the woman of his heart, no matter how plain or ordinary she may seem to other people, becomes beautiful and exceptional to the lover. Her weaknesses and defects become distinguishing characteristics which make her unique and endearing. Those aspects of her person and her behavior which are usually considered repulsive and disgusting on the natural plane become sources of intimacy and symbols of unity to the man who loves her. Even the coarsest human brute becomes transformed when he experiences that fleeting moment of spiritual love that is his due.

A disillusioned and love starved world calls it madness. But is it not, as Carlyle has it, "a discerning of the infinite in the finite, of the idea made real"; the process in which life's alchemy transmutes the baser metals of human nature into something rare and precious?

These then are the spiritual aspects of natural love, which manifest spontaneously, and give every human being his opportunity for superconscious development. The experience, however, even under the most favorable circumstances, is rare and fleeting. It reaches the peaks of life and affords a glimpse into the beyond but a few times. It may linger on the spiritual border for a few days, a few weeks, or a few months, but seldom outlives the honeymoon stage. Then the spring vanishes with the rose and the child of heaven loses faith. Disillusionment sets in and in its wake

follow the companionship, the friendship, and the studied courtesy of the successful marriage. And, alas, only too often all that remains is the coldness, antagonism, and indifference of the unsuccessful partnership.

The immediate task that faces the spiritual aspirant is to capture or recapture the spirit and the quality of love. This, however, is only the first and perhaps the easiest part of his job. The real difficulty begins when he has to extend this type of love to his friends, acquaintances and enemies. This is a superhuman achievement possible only through the growth and transforming power of love itself.